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9, No. 17

JANUARY 23, 1957

CENTS

HARMFUL HALOS

A HALO CAN BE HARMFUL. Good people spoil their goodness when they b conscious of it and want to tell the world about themselves. Righteousness is imp and wonderful. A halo hovering over a man's head without his knowing it can honor and a real decoration. But when the righteousness becomes self-righteo —when the man sees his halo and falls in love with it—that's bad!

In some pictures Jesus wears a halo, but in his early life he once thrust one It was offered to him by that inquirer who approached him and addressed hin the words, "Good Master."

THE REACTION OF JESUS was swift and sharp and amazing. "Why calles me good? There is none good but one, that is, God."

"Good Master." Not a very glittering halo, was it? But Jesus would have of it. The virtue he had, he wanted to keep unspoiled. Christians today can l from his example and avoid the hazards of halo pressure.

—HARDING W. GAYL

The LUTHERAN News Magazine of the United Lutheran Church in Am

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COVER PICTURE. Since completion of the new Weaver Chapel on the Wittenberg College campus at Springfield, Ohio, student interest has reached new levels. Average daily attendance is well above 500. Students are assuming an increasing responsibility in planning the services.

THE CHURCH IN THE NEW

Four churches bombed

Negroes in Montgomery, Alabama, had stressed passive resistance in their efforts to end race discrimination on public buses. Leaders of a year-long bus boycott had insisted on avoidance of incidents and strict compliance with the law. In mid-December their battle seemed to end in victory when the U.S. Supreme Court upheld the right of Negroes to be seated without discrimination on buses. Even then, Negro leaders urged their people to display "calm and dignity" and not to participate in any demonstrations.

Bus integration in Montgomery had started smoothly. Later, buses were fired on during night runs. After one Negro woman had been injured by a shot, buses were halted at 9 P.M. each evening.

During the night of Jan. 9, anti-Negro violence flared in the Alabama capital. Bombs severely damaged the homes of two clergymen—the Rev. Ralph Abernathy, a Negro Baptist pastor, and the Rev. Robert Graetz, white pastor of a Negro Lutheran congregation. Four Negro churches were also hit. Dynamite blasts did heavy damage to Mr. Abernathy's big First Baptist Church, Mt. Olivet Baptist and Bell Street Baptist churches. The fourth church suffered only minor damage. No one was reported hurt.

Governor calls it anarchy

Alabama Governor James E. Folsom called the bombings "the work of anarchists who do not believe in government of the people, by the people and for the people." He offered a $2,000 reward for information leading to the arrest of the bomb-throwing terrorists.

Montgomery's whites got a taste of what the city's Negroes had volu accepted during the year's boycott. ple walked to work or hastily orga car pools when Mayor W. A. Gay dered an immediate halt to all bus o tions "to avoid further violence." gomery thus became the second sou city to suspend public transpor since the integration ruling. Buse been halted for nearly three wee Tallahassee, Florida, after the bu told drivers to obey the Supreme ruling and allow passengers to sit they pleased.

Buses must operate, said the M gomery *Advertiser*, urging added protection. "The issue is no longer regation," the newspaper said editor "The issue now is whether it is sa live in Montgomery, Alabama."

Luther film still banned

When Chicago station WGN abruptly cancelled the premier telev showing of the film *Martin Luther*, s uled for Dec. 21, pressure from R Catholic sources was blamed. As a s of protest flooded the station, off asked an "armistice" over the holi implied that they would give the m further consideration. (*See detailed on page 20.*)

On Jan. 8 Robert E. A. Lee, exec secretary of Lutheran Church Pro tions, went to Chicago to keep an pointment with WGN officials, f that they had evidently sought the d in the hope that protests would sub

"We will not reschedule the fi said Ward L. Quaal, vice president general manager of the station. acted in good faith in canceling showing of this film during the Christ

day and are acting now in good faith
a effort to prevent further misunder-
ding, ill will or controversies."

ests continue

he station's censorship started a new
e of protest. The WGN management
showing "astounding duplicity" and
cillation," charged Mr. Lee.
The issue is freedom," said Dr. John
Harms, executive of the Church Fed-
ion of Greater Chicago. "We ex-
ed more from those interested in
dom of press and speech," wired Dr.
nklin Clark Fry, president of the
ted Lutheran Church. "Confidence
the Chicago *Tribune* and WGN in
s handling is shaken if they agree to
sor portions of history," said Walter
Helwig, president of the Lutheran
men's Movement.
Direct action was taken by a Chicago
mittee of 30 clergy and lay leaders.
chairman, Dr. Harms, said it would
and a full investigation of the sta-

QUESTIONS PRELATE
Dr. Henry Endress

tion's action by the Federal Communications Commission. Washington attorney Frank Ketcham, a specialist in FCC affairs, was retained by the committee to press the complaint.

Questions prelate's honesty

Replying to charges that Roman Catholic pressure had compelled station officials to drop the film, Monsignor Edward M. Burke, chancellor of Chicago's Roman Catholic archdiocese, denied that any official action had been taken. He said that some of Chicago's estimated 1.8 million Roman Catholics might have protested as individuals "against a film they consider historically inaccurate, if not downright insulting."

The prelate's remark showed "intellectual dishonesty," said Dr. Henry Endress, ULCA Stewardship Secretary and co-producer of the film. "Our experience in the theatrical distribution of the film indicates that archdiocesan offices cannot honestly disclaim responsibility for campaigns obviously organized by someone. During theater showings we were never contacted by any person officially connected with the diocesan headquarters. It was always done through a layman, or in local situations through the parish priests, and yet one knew that behind the organized protests was official guidance and encouragement."

Refugee resettlement speeded

With nearly 20,000 Hungarian refugees already received at Camp Kilmer, New Jersey, early this month, Lutheran Refugee Service reported that it had assumed responsibility for 1,015 of the newcomers. Church World Service, representing most other Protestant churches, had taken care of 3,676 and the National Catholic Welfare Conference had accounted for 11,582 others.

An additional 7,000 Hungarians were

expected during January. Although President Eisenhower had asked authority to admit as many as 50,000 Hungarian refugees, indications were that there would be some opposition in Congress. Rep. Francis Walter, chairman of the House Immigration Committee, called the speeded-up screening process "illegal" and expressed fears that Communists and other undesirables might be coming into the country.

Early this month Dr. Cordelia Cox, LRS director, reported that more than 600 refugees had already been placed in new homes in 17 states and the District of Columbia, the majority of them with the help of Hungarian Lutheran churches.

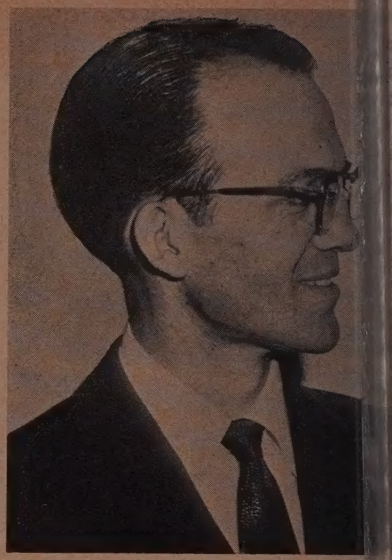
Uruguay mission starts

In partnership with the ULCA, the Augustana Lutheran Church this month undertook responsibility for Lutheran mission work in Uruguay which was started four years ago by the National Lutheran Council. Augustana will administer the field, with the ULCA cooperating in the work.

The program marks the first time in its 98-year history that the Augustana Church has had a mission field in Latin America. Five other North American church bodies have mission work on the South American continent. ULCA fields are in British Guiana and Argentina.

Augustana is represented in Uruguay by the Rev. and Mrs. Paul Benson, who began work under NLC auspices. They are stationed at Rivera. Representing the ULCA are the Rev. and Mrs. Herman D. Hammer, now at Montevideo.

Early in March Dr. Melvin Hammarberg, director of Augustana's Board of World Missions, and Dr. Earl S. Erb, executive secretary of the ULCA Board of Foreign Missions, will visit Uruguay



CLERGYMAN IN CONGRESS

Newly elected to U.S. House of Re sentatives is the Rev. Merwyn Coad Boone, Iowa, a Disciples of Christ pas Only other clergyman in Congress is Rev. Adam Clayton Powell of New Y

to study opportunities that exist for pansion of the work. They will also v Argentina, Chile and Costa Rica.

Colombia may admit Protestants

The South American land of Colom has been a difficult field for Protest missions in recent years. Dozens of P estant churches have been burned. M sionaries have been attacked and injur In addition, an agreement signed by Colombian government in 1953 gave Roman Catholic Church exclusive ri to carry on religious and educatio work in about three-fourths of the tion's territory. Protestant churches a institutions in this area were compelled close.

Early this month the U.S. State Depa

t sent a letter to several thousand anizations and individuals that had tested the situation in Colombia. It nitted that "since 1951 there have n numerous incidents of violence inst American Protestant missionaries l the destruction of American mission perty."

The department said that it had con-ntly urged the Colombian government respect "civil rights and freedom of rship." It added that the South Ameri-regime "has indicated that it hopes will be possible to reopen the closed urches in the near future."

.C churches agree on parish program

Three years ago the ULCA Board of rish Education had started work on a ng-range plan for integrated educa-nal programs in congregations. New ordinated literature was planned which ld be used for all phases of the con-gation's teaching.

After preliminary surveys, the plan as disclosed to parish education leaders the Augustana and American Lu-eran churches, which had been in part-rship with the ULCA in developing e present *Christian Growth* series and her projects. Their enthusiastic re-onse led to an invitation to all National utheran Council bodies to share in the roposed plan.

Early this month at Columbus, Ohio, presentatives of all eight church bodies filiated with the NLC adopted plans for united program in parish education. The ght groups agreed jointly to develop nd publish new curriculum material for ll areas of parish education—Sunday, eekday, vacation, catechetical and amp. A joint board and staff will grad-ally take over the functions of the oards of the church bodies co-operating the program.

TO DIRECT NEW PROGRAM
Dr. W. Kent Gilbert

Gilbert to direct

Named to direct the program was Dr. W. Kent Gilbert, editor for the ULCA Parish Education Board. Dr. Gilbert, who has been with the ULCA board since 1950, recently completed work on the comprehensive weekday church school textbooks.

Working with Dr. Gilbert will be staff personnel from the American, Augustana, Evangelical and United Lutheran churches. Current schedule calls for development of educational objectives for all age groups this year. Preparation of curriculum materials and joint field work programs will be undertaken later.

The interchurch committee which will supervise the work is headed by Dr. Walter B. Freed of Washington, president of the ULC board.

Parish education leaders prophesied

that within ten years church school students in all eight bodies—which represent more than two-thirds of the Lutherans in the U.S. and Canada—will be using the same textbooks. Dr. S. White Rhyne, executive secretary of the ULCA board, said that it marks the first time bodies of any major denomination have agreed upon an integrated parish education program.

Russians cancel meeting

Following an exchange of visits between U.S. and Russian church leaders last year, the Central Committee of the World Council of Churches had agreed to a series of "conversations" with officials of the Russian Orthodox Church. The committee last summer adopted a suggestion from its chairman, Dr. Franklin Clark Fry, who said the Russian Church favored holding meetings between small delegations from the World Council of Churches and the Moscow Patriarchate.

First meeting had been scheduled for Paris this month. Last week, Patriarch Alexei, head of the Russian Church, notified WCC headquarters in Geneva that the Russians could not attend since they needed more time to prepare for the meeting. He added that there would be a further exchange of correspondence to determine a new date.

Behind the action was seen the Russian churchmen's unwillingness to face sharpened criticism from the West following the Russian intervention in Hungary. WCC leaders had been among those asking the Russian Church to speak out against the bloodshed and deportations caused by Russian troops in Hungary. Last month the Lutheran bishops of Denmark had retracted an invitation to Russian churchmen to visit Copenhagen "in view of the present situation."

Record goals set

America's major Lutheran bodies seek a total of $35 million for ge work during 1957, the fourth annua Lutheran Stewardship Conference told at its Columbus, Ohio, meeting this month. This record goal wi about $7 million more than anticip 1956 receipts for benevolence.

Participating in the meeting were resentatives of the ULCA, Mis Synod, Augustana, Evangelical, A can and United Evangelical chur Combined membership of the six gr is nearly seven million.

For the three-year period from to 1959, the six groups will seek co butions of more than $120 million. eral special efforts are planned, inclu the ULCA's 1958 fortieth anniver goal of $15 million.

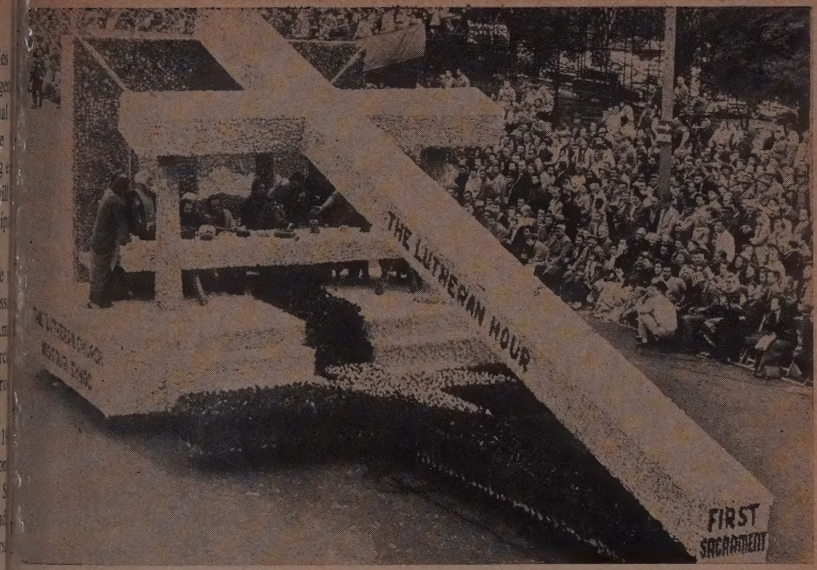
"More Lutherans each year are coming more fully aroused to the n for more generous giving to the wor God's kingdom on earth," Dr. Georg Schultz, ALC stewardship director, the group. "Although Christian stew ship extends far beyond dollars ra these totals are an evidence of the S moving people to embrace a larger sponsibility for the work of the Lo

French priests cavort

In France, at least, a clergyman's is not always sedate.

A 43-year-old Roman Catholic pr dove on Jan. 13 from a 115-foot to into the icy waters of the River Ma near Paris. Known as the "diving prie the Rev. Robert Simon of Soane has on diving exhibitions in many parts France to raise funds for his parish. turns have enabled him to build a sch community center and dispensary.

A guitar-strumming priest has beco France's version of Elvis Presley.



PRIZE-WINNING LUTHERAN FLOAT IN PASADENA PARADE

...at depicting "The Lord's Supper" entered by men of Missouri Synod Laymen's ...gue won first prize in religious class at Tournament of Roses on New Year's Day

...v. Aime Duval's latest album of rec... ...ls is a best seller and the young priest ...l headline a show at the Gaumont Pal... ...e Cinema in Paris next month. The ...est sings gay hymns to catchy rhythm ...es which are used as dance music.

... new congregations organized

New congregations organized in the ...ited Lutheran Church during 1956 ...ached a record-smashing total of 90, ... Richard H. Gerberding, executive ...cretary of the Board of American Mis... ...ns, disclosed in New York last week. ...rlier estimates had set the possible ...aximum at 89, but a Canadian congre... ...tion added to the expected total. Pre... ...ous record was set in 1955, when 72 ...ere organized.

The large total resulted after mission ...ork had been started in 81 new fields ...uring 1955, Dr. Gerberding said. Only 46 new fields were entered in 1956, he disclosed, and shortage of funds will make it possible to enter only about 42 new fields this year.

The 1956 organizations included congregations in 28 states and five Canadian provinces. California led with eight new congregations; Michigan, North Carolina, Ohio and Pennsylvania each had six.

And so forth

Because a doorknob came off in her hand, causing her to tumble down the church steps, a 77-year-old lady won $14,000 in damages from Notre Dame Roman Catholic Church, New Hyde Park, New York. Mrs. Sophie Eiberle, a parishioner, suffered a broken arm in the mishap. The court found the 8,000-member church negligent for failing to repair the doorknob, which had been broken for several weeks.

World News Notes

Independence is not enough

Everybody in Indonesia was seething with patriotic fervor in 1948 as they fought against the Dutch in their final battle for liberty. When children met on the street, instead of saying "Hi" they said "Independence."

Nine years later this vast sprawling republic is in serious trouble. It's easier to win self-government than it is to be self-governing. Revolt against the central government flared this month in Sumatra, and is smoldering in many sectors.

Government hasn't been honest, farsighted, or competent in raising the standard of living. Although the islands have fabulous resources in tin, rubber, spices, oil, and copra, the people don't find that independence has brought prosperity.

Some Indonesians think that dictatorship instead of democracy might solve their problems. Communists, who got 17 per cent of the vote in the 1955 election, agree regarding dictatorship, and would be glad to supply it.

Atomic future

If an H-bomb were exploded in New York harbor now, Dr. Hans Morgenthau told a Senate committee this month, Americans would at least have the satisfaction of knowing the Russians fired it. Five or ten years from now there would be no way of knowing immediately who the enemy might be, because a dozen nations will have bombs.

The time to reach agreement on atomic disarmament, he said, is while the U.S. and Russia have an atomic monopoly.

When Soviet Premier Bulganin on Nov. 5 told England to call off its war on Egypt, he said: "In what position would Britain have found herself if herself had been attacked by more p erful states possessing every kind of r ern destructive weapon? And there countries now which need not have a navy or air force to the coast Britain, but could have used other me such as rocket techniques."

The Russian threat was no bluff, Chalmers M. Roberts in the Washin *Post*. "The Russians are known to numbers of 700-mile range rocket place in East Germany, aimed at Lon and other British targets some 450 500 miles away."

Space satellites may be the weapon. The U.S. is preparing to lau basketball-sized spheres hundreds miles above the earth. President Ei hower in his "State of the Union" m sage to Congress this month offered "reach an agreement" with poten enemies on such things as "the o space missile and satellite developme

Everybody accuses England

Yemen, a little monarchy on the e of the Arabian peninsula, could tough to the British this month, now British power in the Middle East been crippled.

Yemen says it should have part of neighboring country, Aden, which i British colony and contains the wor largest oil refinery. Border tribesm have raided Aden, the British claim, the British have used jet fighters to p ish them. Yemen has been armed Czechoslovakia.

To heap up further troubles for Brit in the Middle East, Yemen would t its case to the United Nations this mon it threatened, and also asked the Uni States to intervene to halt "aggressio

SHINGTON

OBERT VAN DEUSEN

MIDEAST POLICY

HEN CONGRESS MEETS, the first ma- vent is usually the "State of the on" message, in which the President es a comprehensive summary of the onal and international situation and nes his legislative program. This Eisenhower broke precedent by ng a special joint session in advance he State of the Union message, to ain his proposed new policy toward Middle East and to ask for Congres- al approval.

his unusual procedure underscored seriousness with which he viewed the ation there. With British and French ps out of the Suez area, and with eli troops withdrawn from most of Sinai peninsula, the basic danger ch lay back of the invasion of Egypt remained. There was genuine fear Russia might capitalize on the un- ed state of the Middle East in order xtend the influence of communism.

enhower doctrine

THE PRESIDENT'S proposals for meeting situation were in the form of a three- nt doctrine, which will probably be eled with his name. He asked for a t resolution which would place Con- ss on record as approving the prin- les underlying the new policy.

By adopting the resolution, Congress uld: 1) authorize the U.S. to give nomic aid to any nation or group of ions in the Middle East to maintain their national independence; 2) authorize the President to develop programs of military assistance to nations or groups of nations in the same area; and 3) authorize the use of U.S. armed forces to protect the territorial integrity and political independence of nations requesting aid against overt armed aggression by any Communist-controlled nation.

The economic aid would be modest in comparison with other government programs. It would involve transferring $200 million from other categories of foreign aid during this fiscal year, and the appropriation of $400 million for use during the next two years. Military aid would consist mainly of providing equipment and help in training troops.

Only in the case of armed aggression would the third phase of the new program, the actual use of American armed forces, be put into effect. U.S. troops would be used only at the invitation of the country being attacked.

THE PROPOSAL for reliance on American military power, rather than combating aggression through the UN, raised serious questions in the minds of some members of Congress. Eisenhower said that UN intervention had been effective in the Suez area because it dealt with governments that had a decent respect for the opinions of mankind. He pointed out that in the case of Hungary, the Security Council's demand that Soviet troops withdraw was vetoed by Russia.

The President had the close and serious attention of Congress as he outlined the new doctrine. Hearings are being held in both houses before final action. The chances are that Congress will give the President the power which he asks, in the hope that a clear American declaration of intention will keep the power from having to be used.

What Is the True Church?

Roman Catholics claim theirs is the one true church because, they say, the church is an institution which has continued in visible existence since the days of the apostles.

Lutherans believe the church is a group of people called together by God's grace to receive the word of forgiveness and reconciliation.

WE DO NOT START with the church as an institution and then ask, What does the church teach? This is the medieval approach, which permitted the church to become an end in itself, and to exist as self-sufficient. We might even say that Christian doctrine had become a doctrine of the church, and from it was deduced the other doctrines connected with its existence.

In one sense the doctrine of the church is not primary in Lutheran teaching. The gospel is primary. Thesis 62 of the Ninety-five Theses declared that "the true treasure of the Church is the most holy Gospel of the glory and the grace of God."

The church possesses the treasure, and its form will be determined by the nature of its substance. For Luther the reason for the church was the proclamation of the gospel, and all other functions were secondary.

THE REVOLUTIONARY ELEMENT in Luther's thought was the discarding of all the superstructure which the ages had erected, and going down to the foundation to find what relationship there was between all the activities of the church and its fundamental purpose. The very

LUTHER learned the hard w
Instead of living in an archbish
palace he scrubbed the monas
floors in his determination to
forgiveness of his sins. Finally
discovered the God who gl
forgives and loves his chil

organization of the church, culmina
in the papacy, was useless if it did
bring the message of God's grac
Christ to the needy sinner.

Luther did not start by attacking
hierarchical church. He started by f
ing the forgiveness of sins and peac
conscience in the Word of the gos

ONRAD BERGENDOFF
*lent of Augustana College, Rock
, Illinois.* *This is the first of four
es of the Lutheran doctrine of the
h. In planning for a merger of Lu-
n churches in America, the first ques-
is: What is the church? These studies
ntended as a guide to Lutherans in
ng plans for their church of tomorrow.*

Word brought him into confronta-
with the Holy Spirit who worked
rition and repentance, faith and as-
nce, in his own heart.

radually it became clear to Luther
this was what the church was in the
ld to do—to bring the Word to the
er. This Word was judge of the
rch, and by it the work of the church
t be measured. The church could
be judge of the Word—that would
as though man set himself up over
d.

he church thus becomes, not a hier-
ly preserving and guarding the treas-
of the gospel along with a host of
er purposes, but a people in whose
s the Spirit has created faith by Word
Sacrament.

WHAT LUTHER had glimpsed in 1517,
saw more clearly in 1539 when
wrote "On the Councils and the
urches." Then he could declare, "If
se words had been used in the Creed:
believe that there is a holy Christian
ople,' it would have been easy to avoid
the misery that has come in with this
ad, obscure word 'church.' " The holi-
s of this people—or church—"is that
ich comes when the Holy Spirit gives
ople faith in Christ."

Luther had already, a decade before,
erpreted the church in terms of the
ivity of the Holy Spirit. Commenting
the Third Article of the Creed, he
ote in his *Large Catechism*, "The Holy Ghost first leads us into his holy congregation, and places us in the bosom of the church, whereby he preaches to us and brings us to Christ."

"And I also am a part and member of the same, a participant and joint owner of all the good it possesses, brought to it and incorporated into it by the Holy Ghost, in that I have heard and continue to hear the Word of God, which is the means of entrance."

"By means of this congregation he brings us to Christ, and teaches and preaches to us the Word, whereby he works and promotes sanctification, causing this community daily to grow and become strong in the faith and the fruits of the Spirit, which he produces."

THE CHURCH, thus, is the people in whom the Holy Ghost has worked a living faith in Christ, and the works of the church are in every case associated with the Spirit's activity in this people. Seven such marks are enumerated in the treatise of 1539. The congregation making up the church 1) has God's Word, 2) has the sacrament of baptism, 3) has the sacrament of the altar, 4) has the keys, 5) has the office of the ministry, 6) is known by prayer, public thanksgiving, praise, 7) has the cross of tribulation.

When we say that the doctrine of the church is not primary in Lutheran teaching, we mean that the doctrine of the gospel as the activity of the Spirit in the hearts of people is fundamental. Any definition of the church must be in conformity with "the treasure of the church."

Gustaf Aulén has characterized Luther's conception of the church in these words: "The root idea of the Lutheran concept of the church is Luther's new and deeper insight into the nature of revelation, the gospel, the peace of God. Grace is not any secret, half-magical

power infused through sacraments, but something altogether personal. Grace is a disposition of a merciful God who forgives sin and who has created in and through Christ the possibility for himself to enter into real relationship with men, and in and through Christ is continuously active in the life of mankind.

"Corresponding to this conception of grace is a new idea of faith interpreted as man's grasping and personal acceptance of this sin-forgiving grace of God. The means, through which Christ continuously accomplishes his work and through which God's mercy is exercised among men, is the Word. This may come to us in various ways, as in the word of Scripture, the word of the sacraments, as well as in proclamation and consecration. But in whatever manner the Word meets us, it is always the one and same grace—the revelation of a God who is disposed to show us mercy and forgive our sins."

LUTHER'S AIM was to reform the church. This implies the existence of an organized church of which Luther himself was a part, a church with an organization which was the result of centuries of experience.

Luther had no thought of creating a new church. The gospel which to him was determinative of the function of a church would have to find expression in a society which would naturally tend to preserve old forms. A glance at the kind of church which Luther knew will help us to estimate more accurately which changes he could and could not effect.

The medieval church had come to be a hierarchical system whose power descended from the pope downward. As the presumed heirs of Christ, the successors of Peter were supreme in their authority. The church over which they ruled was a clerical society in whi... layman had no authority.

From ancient days the diocese w... geographical unit, and in the dioce... bishop was head, superior over ... clergy. Every bishop held his posit... a charge from the pope, who could ... cise supervision over all the dioce... legates or nuncios.

In the Curia at Rome, the pop... assisted by a college of cardinals ... own creation, and archbishops wer... ful in the administration of larger ... In the diocese the bishop was a... by his chapter and by the deans ... diocesan subdivisions. But the b... alone ordained and chose his clerg... up the courts where questions of ... riage, inheritance, morals, discipline ... so forth, were handled.

A system of law—canon law—... developed through the ages, and cl... lawyers and church courts competed ... secular law and civil jurisdiction. E... for the monastic orders which had ... own provincial and international or... zation, with heads in Rome, the ch... was a unified organization, absol... centralized and controlled by the va... hierarchical ranks.

THIS CLOSELY KNIT, carefully su... vised, international institution had ... peted successfully with the temp... lords and princes, even with kings ... emperors. In some lands the church ... as much as one-fourth of all land ... possessed treasure which was the ... of the secular rulers.

There was constant friction as to j... diction in courts. And in internati... politics the popes were the match o... comers. The history of the Middle A... is largely the story of the struggle ... tween the papacy and the various ru... of Europe—a struggle that still goes ...

ONE WIFE IS PLENTY

Missionary Ernest Flothmeier with leaders of Liberian congregations

TO SUCCEED IN FARMING IN LIBERIA A MAN NEEDS MANY WIVES TO WORK. MEN HESITATE TO BECOME CHRISTIANS BECAUSE CHURCH FROWNS ON POLYGAMY

A BICYCLE CAME clattering down the ep hill at high speed, skidded on the n, and tossed its young rider into the hes. Spectators weren't alarmed. hat's Ernie Flothmeier," they ex- ined. "He lives dangerously."

Foundations of the Flothmeier legend re laid in those days when young nest spent the summers with his family Pennsylvania's Pocono Mountains. ults in the community got used to the fact that this son of a dignified Philadelphia pastor was the most fabulous harum-scarum they ever knew.

The boundless energy of this young man was soon guided into channels of useful service in the kingdom of God. In 1944, after college and seminary, the Rev. Mr. Flothmeier went off to Africa as a missionary. He drove his jeep over

By G. ELSON RUFF

jungle trails and across flimsy bridges with some of the daring of his bicycle days. There were no tasks too difficult to frighten him, no expenditures of energy too great to be undertaken cheerfully.

TEN YEARS of living dangerously in Africa did prove expensive. One morning Pastor Flothmeier (by that time he was president of the Lutheran Church in Liberia) felt strange sensations as he got out of bed. In a few minutes he was stricken by a severe heart attack.

He has been resting quietly in the United States most of the time since then. Now forty years old, he will probably serve as an American parish pastor for a while, and try to restrain his exuberant energy. He wants to go back to Liberia, and feels confident that some day he will.

All through his life, Africa has seemed like part of his native land. His parents were missionaries in West Africa's Gold Coast 40 years ago. In his boyhood their son heard stories of their mission experiences, and made up his mind that he would be a missionary too.

"I've known Africa all my life," he says, "and always had a desire to go there to proclaim the Christian gospel. Now that I've been there, of course I'm aware of the problems—many difficulties, the heat and humidity. But I'm anxious to get back."

THE CHIEF DIFFICULTY, says Pastor Flothmeier, is that Africans are slow to respond to the white man's preaching. "When you go to some of these villages the natives are extremely curious about you. They come flocking around to see the white man who is strange and new to them. They want to see everything. They watch you from the time you get in town.

"If you're staying overnight, they want to watch you undress and dress, s... you cook, what you have in your ...

"After we stay in a village a wh... natives are willing to listen to ou... sage. They don't have difficulty w... central ideas. They believe in many ... and listen to our teaching abou... supreme God who is above their v... gods. They understand the ideas ... Saviour and the cross.

"All their lives they have been b... up to know what a sacrifice is. Th... the throat of a chicken or a goat to ... for sin, and if they are in big t... they sacrifice a cow.

"We tell them of the great and ... and final and complete sacrifice o... Son of God, slain to settle the 'pa... between God and man. They wa... hear more about that big sacrifice. ... cans are seeking, longing for an e... their trouble. That's why they are a... making their 'medicine,' their sacri... They believe they are atoning for w... that has been done. When we relate ... to the supreme God, the Father o... mankind, and the sacrifice of Cal... they can comprehend this vividly, b... than the average American."

BUT AFRICANS don't quickly bec... ardent church members. The break ... their ancestral customs is too sharp, ... tor Flothmeier explains. After preac... a week in a village deep in the Libe... jungle, perhaps as many as 40 pe... will join an inquirers' class. This inst... tion goes on for at least a year, as ... missionary or native evangelist come... the village to conduct the discussion.

"After two months some of the ... drop out. After three months perh... 20 are left. Then there are 15, then ... and we're fortunate if we end up w... maybe five or six.

"The others come to the mission...

ay, 'We're sorry. Our people have ressure on us. Our parents, our s, or the witch doctor, the medicine have said, You can't do that. You stop.' Witch doctors have an in- powerful hold over the people. very strongly control the life and s.

he missionary seldom sees the witch rs. They avoid us. When they are ng along the path we are on, they ff, or insist we get off, so we will neet on the trail.

hey put pressure on individuals who become Christian, or who are seek- o become Christian. Sometimes not tly, but through an uncle or aunt ne of the grandparents.

N RECENT YEARS some of this is king down. In the old days most of people were afraid to come near our hospitals. Slowly great numbers are realizing what the white man and his medicine are doing to help the people. Now they come, although their medicine men tell the sick, 'You shouldn't go there. We can take care of you.'

"IT'S THE same in the schools. In former years we sometimes had to pay parents to permit their children to come to school. Now we can even charge some parents a fee for their children who attend.

"Many parents still refuse to let their children enroll. Some boys in our schools have run away from home to secure an education. We want them to go back to their homes after they complete their training, and to work with their people and for their people. But many of the boys are embittered because their people have done everything to keep them out

Liberians stand in line for treatment at medical dispensary

Congregation has its picture taken at church in Teh

of school. They are afraid their parents will retaliate.

"We try to help the boys to see that their parents don't understand. Sometimes the school pupils return home during vacation periods and pay their respect to their parents and plead for forgiveness. Parents may finally consent and say 'it's all right and we will let you continue in school.' Then the relationship isn't too bad, and some of these pupils may go back to their villages after graduation and help their own people.

"Usually they go back as mission workers. That is about all they can do. A few might go back as traders, but the big commerce and business are along the coast, not in the interior. Some will seek government employment, or jobs at the Firestone rubber plantation. There are a few primitive industries in the villages, a few blacksmiths and weavers.

"FARMING is the big thing. A young man who wants to be a prosperous farmer must have many wives. That's our biggest problem when natives decide they wish to become Christians. [illegible] may agree to give up their 'medi[illegible] the charms that have been handed d[illegible] through generations—the leopard's t[illegible] and so on, that they have around [illegible] wrists. They now understand the p[illegible] of the cross.

"But to give up 15 or 20 wives very hard thing for the African. T[illegible] are the women who make his f[illegible] Women are the beasts of burde[illegible] Africa. They do the manual labor."

SINCE 1951, Pastor Flothmeier p[illegible] out, the Lutheran Church in Liberia compromised a little on the polyg[illegible] problem. A man may become a C[illegible] tian without breaking up his plural [illegible] riages, but is not permitted to enter [illegible] new marriages. And he cannot b[illegible] officer in the church if he has more [illegible] one wife.

Until there are many Liberians tra[illegible] as pastors and evangelists, the mis[illegible] work will go slowly. There are on[illegible] handful of well-trained national pas[illegible] The Lutheran Training Institute in

years has helped many more to get
d with their training, but results
be sparse for a while. When the in-
e is moved deep into the interior,
alayea, a year from now, some of
ap between the people and the Chris-
mission school will be bridged.
We're trying to get some of our
ed Christian youth to go back among
people in the interior not as mission
ers but to help change the whole
l economy. Until that day comes,
never have a self-governing, self-
orting church," Pastor Flothmeier
rts.

udents with vocational abilities may
nd the Booker Washington Institute
re they learn agriculture, carpentry,
hanics, masonry. "We hope for
ng men who can change the housing
ditions, the sanitation," said Pastor
hmeier.

OUR BIGGEST contribution now is in
medical service and our nurses' train-
program."

Not many become Christians, but "it's
lling to see those who do," the in-
id missionary went on. "You can
ost see the transformation on their
es. They have been living in fears and
erstitions, and now have become new
atures in Christ. Where before there
fear, evil; and hate, there is now joy,
ce, and love.

We have no Christian villages, yet,
minority groups of Christians among
ple who cling to heathen beliefs and
ctices. Where there are as many as
25 Christians, we organize a congrega-
tion. Before that we have only a preach-
ing point in the village, which a mission-
ary or evangelist tries to reach once a
month or once every two months. When
a congregation is formed, we try to hold
regular services, even though an evan-
gelist may not be stationed in the town.
The one closest comes once a week.

"Missionaries must make the circuit
of the congregations to administer bap-
tism and communion, and we get around
as often as possible."

WHEN PASTOR FLOTHMEIER was in the
Muhlenberg district he had 14 preaching
points and five congregations, plus super-
vision of evangelistic work at the Fire-
stone plantation which took in a great
many villages, 23 more preaching points.

The situation is changing in Liberia.
Industries are developing—growing co-
coa, making mahogany furniture. Some
native arts and crafts are going, and tribal
ways being broken up. A change in the
economy of the land may solve the poly-
gamy problem.

Missionaries don't come to Liberia to
destroy good things which they find in
the tribal life. But the 20th century is
crowding into this remote region, and the
missionary stands ready to help the Li-
berian in his transition from the old to
the new.

It's strenuous work, as Pastor Floth-
meier realized a little too late. "But I'll
be going back," he says. "Give me a
little more time, and I'll be as good as
new."

✠

A MAN LIVES not only his personal life, as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries . . . The only religious way to think of death is as part and parcel of life; to regard it, with the understanding and the emotions, as the inviolable condition of life.
—THOMAS MANN

Shadow Over Chicago

Television premiere of "Martin Luther" film was cancelled by Chi station WGN-TV. This month the station refused to reconsider its

THE CHICAGO TELEVISION station that cancelled its scheduled showing of the *Martin Luther* film on Dec. 21 "has closed the door on rescheduling the picture," according to Robert E. A. Lee, executive secretary of Lutheran Church Productions, the agency that made the film on the life of the 16th century Reformation leader. Mr. Lee said that WGN-TV had invited him to discuss the question on Jan. 8, and at that time announced a definite decision against softening its stand on the film ban.

MEANWHILE, the cancellation touched off a storm of protest and reaction in the Chicago area and nationally. A WGN-TV spokesman said the ban stirred the greatest letter and telegram response in the station's history.

A volunteer "action committee" including about 60 Protestant and Jewish leaders and representatives of secular cies in the Chicago area, was spearh ing the protest. It informed the Fe Communications Commission of th tion's action and forwarded the te a statement the committee had rele at a press conference.

Charging "de facto censorship," committee stated that the late-hour drawal of the film "constitutes an ad sion on the part of the television st that it is vulnerable to pressures w we are convinced, on the basis of discussion with WGN, have been bilized by the Roman Catholic Ch to secure the banning of this film."

GENERAL MANAGER of the TV sta Ward L. Quaal, said that in view o "emotional reaction" the station "ele to cancel the showing, not wanting t a party to the development of any

standing or ill will among persons
e Christian faith in the Chicago
"

icago newspapers quoted the chan-
r of the Chicago Roman Catholic
diocese, Monseigneur E. M. Burke,
enying that officials had made pro-
on behalf of the church. He added,
far as the 1,800,000 Catholics here
oncerned, it was an individual mat-
they saw fit to protest against a film
consider historically inaccurate, if
downright insulting."

delegation of the "action commit-
protesting the cancellation met with
ials of WGN-TV just prior to the
stmas weekend and agreed to defer
her protests until January "in the in-
t of removing the discordant notes
ontroversy during Christmas."

CHEDULED SPONSOR for the "Luther"
's television premiere, Robert Kend-
of Community Builders, a home con-
ction firm, personally appeared on
program Dec. 21 to state, "We are
emely sorry that WGN-TV has can-
ed this showing of *Martin Luther* . . .
honest purpose was the presentation
religious film portraying all of God's
-showers . . ." Chicago newspapers
oted Mr. Kendler as saying that the
ion did not consult him on cancelling
film. He maintained he was willing
sponsor the film "any time it can be
ared with any station."

Mr. Lee explained that Lutheran
urch Productions had made the *Mar-
Luther* movie available for sponsor-
p "in order to reach the maximum
dience at a prime viewing hour."

The Chicago *Daily News* entered the
ntroversy by devoting its lead editorial
Dec. 21 to a review of Martin Luther's
sition in history and commenting,
nce Luther was a real person, the
story of his life can be read in innumerable books—although naturally of varying interpretation. That being so, we can think of no good reason why it should not be shown as a movie. Obviously it would not please everybody, and assuredly those who might be displeased have a perfect right to voice their displeasure. Many others would like to see it. This little flurry, some 400 years after the great dispute touched off by Luther, would seem to be most easily resolved by voting a citation to the TV station for excessive timidity."

THE SPONSOR REPORTED a deluge of telegrams and phone calls. He said that the majority protested the cancellation and these included those who identified themselves as Roman Catholics, including some clergymen.

Methodist Bishop Charles W. Brashares, in a telegram to the station, said "we join multitudes of others in the hope that the airways may not exclude so great a picture as *Martin Luther*."

Dr. Paul C. Empie, chairman of Lutheran Church Productions and executive director of the National Lutheran Council, in a telegram expressed "astonishment at such undemocratic, un-American intolerance in this attempt by a prejudiced minority to hamper or control the free choice of a telecast subject."

The secretary of broadcasting for the Presbyterian Board of National Missions, John Groller, charged "lack of editorial backbone" in his message to the station. He stated, "Such knuckling down to obvious outside pressures is inherently repugnant to American democratic thought and freedom of expression."

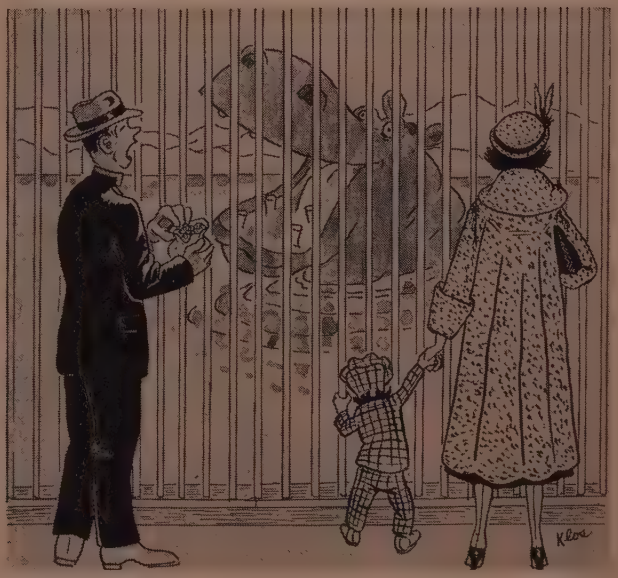
Dean James A. Pike, of New York's Cathedral of St. John the Divine, wired, "This calls for an FCC investigation once we have the facts. On my own

weekly telecast on ABC we let every religious tradition be heard from and we are not off the air as yet."

In a letter to Mr. Quaal following up his telegram of protest, the Rev. O. H. Hove of Minneapolis, general secretary of the Evangelical Lutheran Church and member of the Lutheran Church Productions board of directors, wrote, "You are certainly not creating good will among Protestants by your action, and it is unfortunate that your fear of the 'development of any misunderstanding or ill will' is so limited in scope and apparently so responsive to those who would allow a minimum of freedom of expression to others."

COMMENTING ON the "positive values growing out of this attempt at censorship," Clifford E. Dahlin, executive director of the Lutheran Council of G... Chicago, stated in a memorandum ... Lutheran churches in the area that '... been demonstrated in such terms th... one will likely soon forget that free... loving Chicagoans treasure deeply ... American liberties and will activel... sist every effort to curtail them.

"WHILE FIRST-FLUSH reaction h... value, the greater importance of the ... ent crisis is that it is creating a free... conscious fellowship the like of ... Chicagoland has never seen. Givin... stintingly of their time, the leader... meeting to solidify a strong, conti... organization, broad and penetrating ... outreach, for purposes of study, re... and information. It will be const... vigilant against any threatened cu... ment of our liberties."



"That reminds me, dear, Mrs. Snorkel wasn't in church yesterday."

MY MOTHER TAUGHT ME

The lessons a mother teaches — or doesn't teach — are the most important in her children's lives

By EVELYN WITTER

THOUGH I DON'T REMEMBER my ther ever giving me a long lecture on gion, she was by far the best teacher ver had.

can remember back to a very early , even before I could understand all words I heard. I knew that "God Is ve." Not in so many words of course, by the look in my mother's eyes, the nd of her voice, her smile. She trans-ted this Bible verse to me by living I learned it so thoroughly that it be-ne a part of me.

IT WAS THE SAME with other prin-les of Christianity. Take unselfishness example. In grade school, when I s given my first speaking piece, I shed home in a flurry of excitement. h, Mother!" I exclaimed. "I'm going say a poem before the whole PTA. u just have to come and hear me!"

"Of course I'll come. I'm glad you nt me to," Mother said.

And she attended the meeting. I re-mber her encouragement and help hen the day came and I got stage fright. I remember too how I sought her face in the audience when I got up to recite, and how comforting it was to see her there.

Of course I took her presence pretty much for granted. It wasn't until weeks later that Aunt Rose told me how mother had saved up a little money here and there for several months to buy a ticket for a lecture by one of her favorite authors, which took place on the afternoon of the PTA meeting! She had been looking forward to this lecture for a long time, and then had given the ticket to Aunt Rose and had come to hear me speak instead. Mother would never have disclosed these facts to me.

NO AMOUNT OF TALKING could have driven home the true meaning of unselfishness as did that little incident of my school days.

Not that there weren't many other examples of true unselfishness. There were. Mother's shabby coat versus a radio for the family. The trip she didn't take and the new encyclopedias for the

children. The house on the hill the folks never bought . . . and my college education.

MOTHER WAS ALSO a teacher of truth because she was unfailingly truthful. One time when the folks were very anxious to sell their house because the family had grown too big for it, a real-estate man was showing it to some people who seemed to be in the notion of buying it. His vocabulary was all in the superlative. He never once mentioned the fact that the furnace had a large crack in it and most of the heating system would have to be replaced.

Mother was quiet until the people seemed almost ready to close the deal. "I think you should know," she said, "that the furnace is worn out."

In my own mind I remember thinking how foolish she was. Why bring up the furnace when she was so anxious to sell and such a statement might easily prevent the sale? The real-estate agent scowled and tried to signal her not to speak. But she disregarded him.

Then the prospective buyer asked: "Is that all that's wrong with this house?"

The agent tried to cut in, but the man indicated that he was only interested in mother's answer.

"That's all," she answered him. "To the best of my knowledge everything else is as it was represented to be."

"That does it!" said the man. "I'll take the house."

I WAS STUNNED, as was the agent who looked embarrassed and defeated.

"You see," the buyer added, looking admiringly at my mother. "I'm in the heating business. I knew about the furnace. That's why I hesitated about buying. I thought that if you wouldn't tell me about the furnace maybe you'd misrepresent something else too."

I often picture my mother stand[ing] to tell the truth, and how every wo[rd] ever spoke was honored and resp[ected].

But mother was always consi[dering] of others. She felt real friendship f[or] friends. One time, when a friend'[s] band died, Mother prepared food f[or] bereaved family and asked me to [help] her take it over to the saddened ho[me].

When we arrived she offered her s[ym]pathy and tried to be consoling. He[r] and her manner were quiet and si[n]. Many other people came and sai[d] same words and looked the sam[e] Mother did, and then left. I could [hear] their cheerful voices when they go[t] of ear-shot of the house because I [was] sitting on the porch. But when M[other] and I left and walked back home, [the] fell from her eyes in genuine, hea[rt] sympathy for her friend's loss.

Comparing my mother's attitude [to] the attitudes of some of the other fr[iends] made a deep impression on my y[oung] impressionable mind.

AND THOUGH we attended church [reg]ularly and had daily family prayers, [the] remembrances of these things are no[t as] vivid as are the memorable times w[hen] I walked into a room unexpectedly [and] heard my mother's faith-full whisper[ed] prayers as she sat in meditation. H[ow] devout she was! How her devotion[s] spired my own feelings of the need [to] talk to God.

Mother also taught me kindliness [of] speech because her words and tones w[ere] never harsh. She taught me consta[ncy] because she always kept a promise. [She] taught me about God because to me [she] was the incarnation of the best and hi[gh]est values of life, of all that is most be[au]tiful and good.

Mother taught me that Christianity [is] living.

ANGEL IN DISGUISE

The little old crippled woman didn't look like any angel I ever heard of, but by the time she left I discovered she must be one

By CAROL H. DYKSTRA

IT WAS LATE MORNING on a difficult when this woman rang my doorbell. s wasn't a particular difficult day— one in a succession of many. My wild Injuns were lying in bed with mumps, slightly less wild than usual, still with more fire than could be ned with Brer Rabbit stories, funny- e cereal for breakfast, and a rousing ne of Uncle Wiggly for exercise.

The housework was getting so far be- d that it looked like a small tornado whirled through the rooms. How ld a harassed housewife be expected keep a tidy home, plan menus for the althy, hard-working man-of-the-house, d another set of menus for two con- escing cherubs-in-disguise?

All this in addition to keeping her ap- arance decently presentable so Friend sband wouldn't wish he had missed bus the night he proposed to her. mething had to slip, and, along with housework, so did my patience.

WHEN THE DOORBELL RANG, I had a usal ready, for I expected a door-to-door salesman. The kind who never suspect you have anything else to do on a Monday morning but to "oh" and "ah" over (and purchase) their gadgets which are simply out of this world and guaranteed to make housework a snap.

As I opened the door the first thing I saw was a ridiculously outdated battered old hat, as bright green as any of Killarney's shamrocks. It wasn't the seventeenth of March, but I wondered if some Irish colleen were being humorously patriotic.

BUT WHEN I saw this woman's deformed body, I realized it was no St. Patrick's Day prank. No, not even an eccentricity. She was one of God's creatures, but what a pathetic-looking one! Nothing she had on fit, but no size on earth would be the proper one for such a distorted figure. I swallowed a sudden lump in my throat.

She placed a large paper shopping-bag on the porch and handed me a soiled piece of cardboard. On it was printed: I AM A DEAF MUTE AND MAKE MY LIVING

BY SELLING CARDS. WILL YOU PLEASE BUY A BOX? Her message was accompanied by grotesque grunts and mumblings which were as unintelligible as if she spoke Esperanto.

I motioned for her pencil and a pad of paper she held in her hand. On it I wrote: DO YOU HAVE ANY CARDS WITH SCRIPTURE VERSES ON THEM? Her face brightened with an almost unearthly smile when she read my note. She nodded her head vigorously, the unmeaningful jargon of sounds increasing.

I made her understand I would take two boxes of the cards and a box of stationery. For some sudden reason my heart was going out to this poor soul. I felt embarrassed for letting her stand out in the cold wind, even though our partially enclosed porch offered some shelter. I wrote on the pad of paper: MY TWO LITTLE BOYS HAVE THE MUMPS, SO I CAN'T INVITE YOU INSIDE.

BY HER SMILE and violent waving of hands she showed that she understood me perfectly. I paid her. She was about to leave when suddenly she took out the pad of paper. She wrote: I BE WALKING ALL MORNING AND I HAVE NOTHING TO EAT. DO YOU HAVE ANYTHING?

I motioned for her to step into the hallway if she were not afraid of the mumps (punching my cheeks to pantomime my boys' illness). She quickly entered, sat down on the bench, and soon I was handing her a hastily prepared lunch.

Her gratitude overwhelmed me. Although she couldn't speak words I could understand, her own language of sounds and hand-signals was limitless. I s have given her a seven-course ba to merit half of the gratitude sh expressing.

Her extraordinary smile had a made me unaware of the rest of h pearance, for it brightened her face point where I could scarcely tak eyes from it. I felt an uncomfor pricking sensation that I recognize conscience. Did I really have caus being harassed, frazzled, and gen out-of-sorts? She had given me m swer.

AS SHE FINISHED her lunch, one mump-face called me to his bedroom that brief moment she disappeared she left behind her a note: THANK FOR BEING SO KIND TO ME. MAY BLESS YOU FOR WHAT YOU DID.

As I read her message my eyes be moist with humility and thankful I was humble because her gratitude all out of proportion to the insignif kindness I had shown her. I was tha for what she had done for me. My petty annoyances seemed to fade thought of her disabilities, her bu her cheerfulness.

I stepped out onto the porch, bu was nowhere in sight. A verse fro scripture came to me: "Be not forg to entertain strangers: for thereby have entertained angels unawares." haps she was only a hapless cre whom fortune had forgotten to upon. But that day, because she e my load, and made me give silent th for all of God's gifts, I know I e tained an angel unawares.

WE MODERN CHRISTIANS long ago became intrigued by the picture of Jesus the Patient Sufferer. We have remained at the foot of the cross long, long after Christ is laid in the tomb and has come forth.
—JULIAN N. HARTT in *Toward a Theology of Evangelism* (Abingdon)

NO OBJECTION

'ANYBODY HOME?" called a man's ce, and in the gathering dusk I could Charlie Mawson at the back door, h arms weighed down with heavy tons of soda.

'Dan! Come let Charlie in. My hands all wet." I laid down the paring knife l bit into a piece of apple as I waited Dan to open the door.

' 'Smatter? Getting formal all of a sud- n? Have to open doors with proper emony for the nextdoor neighbors?" ribbed. "Hey! Where'd you get this d of stuff? Christmas is over—or in't you heard?"

'Surprise party for Marilyn. Tomor- v's her birthday and the kids she goes ound with are surprising her. Chuck's ming home, too. He has time after ams right now. Going to have a full use over there, believe me!"

"WOULDN'T WANT it any other way, uld you? It's when the kids are nearly ving you crazy you're really happiest, guess."

"Don't like to interrupt this philoso- izing," I broke in, "but how about lping Charlie stash his stuff away in r basement? Then I can get these pies the oven. Tell Claire I'll send one over r dessert, Charlie."

"Wonderful. She's so busy thinking out tomorrow, I don't even know nether we're having anything to eat night."

"Why, you poor thing! Maybe you'd tter come over here for supper!"

"That's what you were supposed to say. I've been practicing the power of suggestion."

"Suggestion!" snorted Dan. "That was about as subtle as a TV commercial!"

THEY DISAPPEARED into the basement, still wrangling in friendly fashion. It does my heart good to hear them when they get going like that. It's a clear reminder that the bitter quarrel they had over that church-council business awhile back is completely forgotten. You don't insult people that way unless you really like them.

I checked on the stuff I was cooking for supper. There was plenty of meat and I could easily stick in some extra potatoes. Charlie had been kidding about the food situation at their house. Nevertheless, it would be nice for Claire to have a vacation from cooking this one evening.

I picked up the phone to call. The line was busy and I turned back to the kitchen just as the men came upstairs. The joviality had gone from their voices. They were talking earnestly.

"And I think it is our business," Charlie was saying. "Hank's a member of the church. What he does is certainly of concern to us."

"And I say we can do him more harm than good, spreading rumors about him that may or may not be true. No offense meant, Charlie. I know you know that what you say here stays here. But if we decide Hank's in trouble and it's up to us to help him, our very concern might tip his credit the wrong way. Things

can be pretty finely balanced and still come out all right, if no one tips over the apple cart."

"Maybe you're right. But I don't know that it could do any harm to talk to one of the pastors. Pastor Ittel has been here so long he has his finger on a good deal of the business pulse in town."

"I wonder. Sometimes he can be a little too fatherly, you know. Rushing in where angels fear to tread."

"Where you fear to tread you mean! But, of course, it's Pastor Sym who's had to take the backwash of all Eloise's griping about the tree burning. Perhaps he's in closer touch with the family situation."

"Closer, maybe. But even he is human. He might not be a completely unbiased actor or even observer."

"Say, you are a pessimist!"

"Just a realist. There are a lot of troubles where a pastor can help, but I'm fed up with this notion that every time anything goes wrong with anyone in a congregation the thing to do is run to the pastor. Even good ones like ours are human. They have their limitations."

"In other words, let them stick to preaching and stay out of real-life situations?"

"Not exactly. But there are certain situations, like this one, where a fellow appears to have gotten himself into a business jam, where just plain common sense is all that is called for."

"Then his wife's getting upset about it and making a fuss about some trifling thing in the congregation is none of the pastors or the congregation's business?"

DAN LAUGHED. "O.K. You've got me. Their personal life does affect the church. I suppose. And for that reason, I guess we do have a right to butt in."

I couldn't keep quiet any longer, even though breaking into the conversa might make both men close up like cl "Where did you hear this about Ha

"My secretary got it from one of friends who works at the loan o Seems he's been buying all kinds of on time and letting the payments on house lapse. Now he's trying to credit to cover the whole deal and not making out too well."

"You mean all that new stuff of th isn't being paid for out of Eloise's e income, now that she's working?"

CHARLIE LOOKED uncomfortable. was coming too close to real "gossip" please him. I shouldn't have phrase that way, but I did want to know. M be a nasty little worm of envy had b working in me."

"There seem to have been a lot family angles to this," was all the re I got. Then he turned to Dan. "As it's affecting the church, of course, w the members do affects all of us. wouldn't you say this getting carr away by the need for a lot of possessi shows something about their Christian that ought to concern us?"

"Now, look, fellow! We can't be sponsible for the conduct of all the me bers of the church! That's just fooli ness."

"Maybe it is." He scratched his he with the hand that held his cap. "Tha not exactly what I meant. I'm not su just what I did mean. The whole thi is sort of tied up with the idea of wh the church is and that's where I'm a lit hazy. I know the definitions, but —."

He headed for the door. One ha on the knob, he turned. "Maybe if talk that over with one of the pasto it'll give me the clue to what to do ne Any objections?"

"Not one!"

WORSHIP NOTEBOOK

Eighth in a Series on the Liturgy: THE COLLECT

DURING THE election campaign last
l, most of the candidates said: "Give
your vote, get us elected and we'll do
at things for you. Put your trust in
and we'll get what you want." I hope
doesn't sound too cynical to say that
st of us don't expect that all of the
omises will be fulfilled.

There is one promise however that
any people know will always be kept.
ver was there a promise like the one
de by Jesus Christ when he said:
Whatever you ask the Father in my
me, he may give it to you."

Christians know the value of this
omise. Even the non-Christian has but
read the pages of history, since that
morable day when the promise was
st spoken, to appreciate the power
tent in it.

To be sure, the words are not a blank
eck. It isn't a matter of saying: Please
od give me a thick bankbook, a better
b, or a mink coat, and then tack "in
sus' name" on the end. People whose
arts have been opened by God's Holy
pirit know that this is not simply a
rmula or magical incantation. Rather
is an attitude of our very being, an at-
tude which, by God's goodness, makes
live as if Christ lived in us, and so we
lk in the spirit of Christ. This attitude
e call prayer, and the precious promise
hich is so broad and so vast is our war-
nt for the petitions we raise "in Jesus'
ame."

ONE MIGHT EXPECT that if Christians
ave such a fabulous treasure house at
eir elbow, they would unlock it fre-
uently. If there is an assurance that
such bounty is ours, then when we go to church, we must pray a lot. But do we?

If we remember that the Introit is the beginning of the service in our churches, isn't it strange that we don't really pray for quite some time? One writer has likened the situation to a call on a prominent dignitary. First we wipe our feet on the mat (the confession), then we ring the bell (the Kyrie), then we greet him (the Gloria), and only then when we have done all these things do we bring up our requests.

Some people are confused when they see that the bulletin indicates "The Collect" following the Gloria. I once sat next to a Baptist friend who began digging in his wallet. He thought the time had come for the offering.

ACTUALLY the word "Collect" has a quite different meaning. In the early days of Christianity, it was the custom for all of the clergy of a town to gather with their people at a certain church. The church was designated as the station for that day, and the bishop offered a prayer which collected the petitions of the people, gathered them together.

Later, the term was continued to signify that the prayer "collected" the chief features of the day being observed. As the second of the five Propers for any given day in the church's year, the Collect frequently unites the theme which runs through the Introit, the Gradual, and the Lessons. Take time to study the Propers before attending a service and you will soon see the harmony which pervades the variable portions of the service. All

of them are united around a central event or idea in the life of Christ and his church. The Collect expresses that thought in prayer.

Scholars of Christian worship have been quick to recognize the beauty of these little prayers. In a few well-chosen words, they convey briefly, but completely, the petition which centers in the day's observance. Their beauty is heightened by the fact that (as Dr. Luther Reed says) they enjoy an "unbroken use of nearly fifteen centuries by multitudes of believers in all lands."

Take one of them apart and you will find that they contain five main parts: the invocation or address, the antecedent reason, the petition, the benefit or fruit desired, and the doxology or conclusion. Sometimes the second and fourth parts are not present.

BECAUSE OUR LORD promised that our petitions would be granted if we asked the Father in his name, and also because his own suggested form was addressed to the Father, most of our prayers begin that way. This is not that we confuse the Persons of the Holy Trinity, or that Christ is not just as much God as are the Father and the Holy Ghost.

Of the proper Collects for the church year in the *Common Service Book,* one is addressed to God (for Trinity Sunday), 78 invoke God the Father, seven call upon God the Son (the four Advent Sundays, Maundy Thursday, the alternate for Ascension Day, and the Collect for St. Stephen's Day). There are no collects among the Propers addressed to the Holy Ghost, although there is no reason why we cannot address our prayers to the Spirit. When one considers the words of such hymns as 142 in the *Common Service Book,* he sees that such prayers can be made.

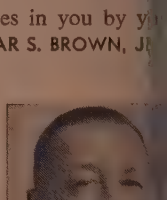
There are many technical rubrics c cerning the Collects. One who is in ested in knowing more about how to the Collects ought to take time to st them (*see page 290 of the music edi of the Common Service Book*).

THE IMPORTANT THING is that we these prayers as our own. True, it is h pastor who speaks them in the serv but the words he uses ought to be expression of our hearts and minds.

One practical suggestion: why not the Collect for Sunday in the week wh follows? Every time you pray, add Collect to your devotions. You'll that soon its words take on a fam ring and so are built in your mind thoughts which collect the time of church's year.

Whatever the theme of Sunday's w ship, you'll find that it comes back to fruitfully during the week as you p the Collect. Then, on Saturday even as you prepare for the next day's wors read the Collect for that day. You ready to move on in the annual drama Christ and his life upon the earth and his Church. Christ lives in you by y prayer. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Faltering

QUESTION: Soon after we moved the Middle West three years ago my ter became interested in Roman Cath icism. She is single, attractive, inte gent, has nice personal traits, is qu

:s classical music, is interested in ıtics, and reads widely (mainly on the ɔp side). You would hardly expect ;h an alert person to fall for Catholic ɔpaganda, especially since she goes with Catholic fellows and has no close ends of that faith. But it's a fact—a y unpleasant one.

Louise regularly reads THE LUTHERAN d other Lutheran publications, as well *The Converted Catholic*. But she reads ɔ a tremendous amount of pro-Cath-c literature—magazines and books. ır pastor had a talk with her some time ɔ, but he was unable to influence her. e has an answer for any statements we ke—always on the other side. But : is willing to read anything that we ggest.

Some time back she had a talk with : local priest. He advised her, under : conditions, to wait a while, but to ıd Catholic literature. She has set a ne when she plans to turn Catholic, ıce she has given us time to become conciled to the idea. Anti-Catholic or o-Lutheran literature does no good—e've had tons of it. About all it does to convince her more fully that "the ly way she can be a Christian is to be Catholic."

We are at a dead end.

REPLY: Could it be that this young woman has been experiencing frustration of a character so pronounced that she is ready to make a desperate bid for recognition or attention? Does she have boy friends and girl friends, or is she somewhat isolated? If this is the case, the finding of a satisfactory male associate may make a big difference.

If this is not the case, the problem is far more difficult. If she is convinced and emotionally set, it may be that nothing can be done. Keeping after her will not help—it may aggravate matters. She is old enough to do her own thinking and make her own decisions. Efforts to stop her may be resented. The more anxiety the members of the family show, the more determined she is likely to be. You may accomplish most by doing nothing. After all, adults cannot be coerced—except back of the Iron Curtain.

Louise may, or may not, be willing to consider the following facts:

1. A change to Roman Catholicism will run counter to the family's beliefs and practices—a real break.

2. Roman Catholics hold considerable doctrine contaminated with false interpretation, unreliable tradition, humanly concocted make-believes, superstition, and primitive magic, which vary somewhat from one country to another.

3. Roman Catholicism is intolerant toward other Christian churches (especially in the "Catholic countries"). This is an attitude which makes not for progress and spiritual growth but for retrogression.

4. Protestantism welcomes every advance in valid knowledge. Sound teaching need not fear newly found truth, for truth is a unit.

Personality

QUESTION: Are we still to believe that happy homes produce good personalities?

REPLY: Yes. There is a vast amount of evidence to this effect. Congenial home atmosphere, good relations between parents, and between parents and child, highly favor the development of well-adjusted personality. Broken homes, of one kind or another, tend to produce a considerable percentage of delinquent children.

BOOKS

HOW IS THE CHURCH DOING?

The Times Test the Church. By Frederick K. Wentz. Muhlenberg Press. 154 pages. $1.95.

In the authorship of this book our church will discern the emergence of a new master in the field of church history. The sure and authentic touch of Dr. Abdel Ross Wentz is recognized in this first published work of his son; and the outcropping of talent in precise research and authoritative pronouncement in a following generation is felicitous and reassuring.

To many, history is a jumble. The field of events is all level to the eyes. Judgment is without insight to discriminate between what matters and what is meaningless. Here the author spreads before us the panorama of centuries in which our times are pictured in the perspective of the years. Trends are analyzed objectively and presented smoothly and succinctly.

Our "times that test the church" stem from 1) two centuries of rising secularism; 2) several decades of world-wide revolutionary ferment; and 3) the great social movements of this collective age. Beset by aggressive hostile faiths, including the world-challenging Communist movement, the total impact of the total church is urged, including proclamation, fellowship, and service.

A hopeful word is spoken about the growing ecumenical spirit among the churches and in that congregations are learning to think in global dimensions. A new sense of unity is discerned among the great diversity of Christians.

We are one with the author in solicitude that Protestantism contribute its share to the molding of America. Only in that way may our nation not be cut from its rootage in Protestant principles nor lose the impact of Protestant influence and witness. The hope of this is in the dedicated core of Christians wholly committed to Christ.

Dr. Wentz is professor of historical theology at Gettysburg Seminary. Dr. Latourette of Yale, in a foreword, calls this book "a penetrating and sound analysis of [illegible] current scene."

Orlando, Fla. WILLIAM C. SCHAEFFE[illegible]

MIND SEEKING ITS MAKER

Speculation in Pre-Christian Philosophy. [illegible] Richard Kroner. Westminster Press. 251 pa[illegible] $5.75.

This book, first of all, is a review of [illegible] history of Greek speculative thought. [illegible] such, it is valuable to the student who [illegible] sires a clear-cut analysis of pre-Socr[illegible] Socratic, Platonic, Aristotelian, and S[illegible] philosophy. It is the first of three proje[illegible] books on "the development of specula[illegible] and revelation from the pre-Christ[illegible] through the deliberately Christian age, [illegible] to the modern age of philosophy."

Secondly, and of more importance, [illegible] book takes up the fundamental problem[illegible] the relative positions and contributions [illegible] philosophy and speculation on the one h[illegible] and of revelation on the other. Dr. Kro[illegible] clearly points out that while human spec[illegible] tion and philosophy may have a kind [illegible] negative value in preparing for the con[illegible] of the gospel, yet "philosophy can never[illegible] theistic, for it can never come into con[illegible] with the living God, but can only conce[illegible] of the idea of a divine being."

Thus the author tackles the intellect[illegible] problem, "Can a man know the true, [illegible] good, and the beautiful through p[illegible] thought?" His answer, after his survey [illegible] the contributions of Greek thought, i[illegible] qualified "No." He believes that the [illegible] mate solution to the problem of know[illegible] reality is religious, answered by revelati[illegible] He believes that speculation reaches a d[illegible] end, an absolute failure, in seeking to "pe[illegible] trate the divine mystery." Yet he furt[illegible] believes that for this very reason speculat[illegible] has a place in the divine plan, since by [illegible] failure to penetrate the divine mystery[illegible] forces man to realize the need for revelati[illegible]

It is interesting to note that Dr. Kro[illegible] never seriously pursues the question whet[illegible]

reek speculative philosophy could answer problem, "Can man do the good?" Yet some respects the pursuing of this prob- n would more sharply show up the weak- s of speculative philosophy—that is, in ethical realm—and make more dramatic need for redemption. It would seem that an's need for salvation is more pressing an his need to know ultimate reality.

Philadelphia JOHN D. NEWPHER

BIBLICAL PREACHING

The Pulpit Rediscovers Theology. By Theo- re O. Wedel. Seabury Press. 181 pages. .50.

This book calls for a revival, in our time, theology in the pulpit, for the preaching the drama of the Bible, expository preach- g, biblical theology. Written by Canon edel of Washington Cathedral, who has ened to and advised hundreds of preach- s, it is not a book on homiletics. It at- mpts to show preachers how to rediscover e power of dogmatic preaching, and to ke relevant to the average man the in- hts of biblical theology.

Canon Wedel's criticism of much modern eaching is that it ignores the Bible and e insights of recent theology. Further, o much modern preaching is moralistic aw preaching," emphasizing the "oughts" d the "musts" and the "if only."

Too many preachers are reading too many elps for the clergy" which someone has fled "pithy points for played-out preach- a." Instead they should put their minds the study of the Bible and biblical the- ogy. He points out that "biblical theology s discovered the fact that the Gospel be- an as a preached Gospel . . . The first eologians were preachers, not learned ctors of the schools."

The author then describes the content biblical preaching—sin and grace, the mphasis on "covenant theology" and "re- tionship," the incarnation, justification by ith. None of these is fully treated, but sights, implications, and applications for esent-day preaching of the "Good News" abundant.

The church is given its proper place. The author protests against pietistic individualism and calls for churchmanship that "means the brotherliness of forgiven and forgiving prodigal sons in the Father's redeemed household." The church must be the prime agent of evangelism.

The last chapter, "The Community of Faith as the Agent of Salvation," discusses the problem of *"extra ecclesiam nulla salus,"* and the doctrine of "universalism." This is the weakest chapter in the book. Some of the pros and cons of universalism—the ultimate salvation of all men—are discussed; but there seems to be little warrant in "biblical theology" for his adoption of a mild form of universalism.

Interestingly, the book probably has more quotations from Lutheran writers than any other—Luther, Melanchthon, H. Martensen, Karl Heim, Gustaf Aulén, and Dietrich Bonhoeffer.

This is primarily a book for preachers. It should be a must book for every preacher whose sermonizing sounds like a humanitarian speech to a service club or who embraces the sentimental tenets of "self-salvation." FRANK K. EFIRD

Salisbury, N. C.

Fast Falls the Eventide. By Olle Nystedt. Translated by Clifford Ansgar Nelson. Augustana Press. 96 pages. $2.

This volume of 30 helpful devotional readings is intended for the elderly. Printed in large, clear type, it speaks to their problems, giving guidance and encouragement for the special situations encountered in the declining years. Loneliness, changing world conditions, physical incapacity, security, and the like are dealt with. The author is pastor of Stockholm's Cathedral Church and is widely known as a preacher and writer.

A. P. S.

When the Lights Are Low. By Henry Rische. Concordia. 238 pages. $2.50.

The editor of a family magazine of the Missouri Synod, *This Day*, writes about the common problems of life in eloquent, non-theological language.

Endwell Mission Shows Promising Development

By CHRISTIAN P. JENSEN

SYRACUSE—Average attendance at services held by Mission Developer Albert L. Haversat, Jr., in Endwell exceeds one hundred, reports from the mission said last month. First service was held in September. Organization is scheduled for May 5.

Most of the leadership for the group has been drawn from Holy Nativity Church, Endicott, and Redeemer Church, Binghamton. The synod has arranged for the purchase of a parsonage. A four-acre building site is under consideration for purchase.

PROPERTY has been purchased for a proposed mission church and parsonage at Horseheads, a suburb north of Elmira. The suburb has grown considerably in recent years. Some members of Holy Trinity Church, Elmira, are living in Horseheads.

The Rev. Ralph H. Reidesel has resigned as assistant pastor at First English Church to serve in the home mission field of the Illinois Synod.

SYRACUSE LAYMEN meeting in November at Atonement Church elected the following officers: Kenneth Dreiling, Resurrection, Syracuse; Clifford Blair, Immanuel, Clay; David Bruce, Atonement, Syracuse; Henry Cook, Good Shepherd, Fayetteville.

Officers for the Lutheran Pastors of Syracuse for 1957 are: Rudolph Shintay, Holy Trinity, Skanealetes; Allen Griep, Good Shepherd, Fayetteville; Richard Pankow, St. John and St. Peter's, Syracuse; and Paul Kaiser, St. Michael's, Fairmont.

THE SOUTHERN TIER Lutheran leadership training school closed its 12-week course with a service in Ascension Church, Binghamton. Teachers were the Rev. Paul J. Tritschler, Endicott, and the Rev. Myron E. Jaenecke, Sidney.

UNITY DAY rally of the Southern Tier District Luther League was held Nov. 4 at Redeemer Church, Elmira. Speaker for worship service was Pastor Albert Have Feature of the rally was a "religious p lem clinic."

United Lutherans Organi Syracuse Suburb Missio

SYRACUSE—Over 300 persons conve on Dec. 9 to organize St. Michael's Ch in Camillus. The adult confirmed cha membership was 187.

A survey of the rapidly growing Syra suburb was made in the fall of 1955 u the direction of the Rev. Howard A. hardt, synodical field missionary, by a g of women gathered from United Luth churches of Syracuse. The Board of An can Missions called Pastor Paul C. K to develop the field. He moved into newly acquired parsonage and began work last February.

A first service was held on March 26 154 persons in attendance. Services v continued in Nazarene Church of Cami

Clergy at St. Michael's Organization
Gift from conference was a parish reg

Congregation Assembled for Organizational Service for St. Michael's Church, Camillus
Survey conducted in 1955 in Syracuse suburb led to development of promising mission

Emergency synodical funds were used der the direction of the Board of Ameri- Missions to build a house chapel located a lot adjacent to a newly acquired 4½- e church site. The site is across the street m the local high school. The congrega- n is now using the house chapel. Two rch school sessions and two Sunday serv- s are being held.

At the organizational service, the Rev. hur W. Hergenhan, president of the Cen- Conference, presented a parish register Mission Developer Kaiser (*see cut*). sent also were (*left*) Dr. Edmund A. imle, Philadelphia Seminary, and (*right*) tor Lenhardt. Dr. Steimle and Pastor hardt preached at services during the day. t. Michael's is one of seven congregations anized during 1956 on the territory of New York and New England Synod. velopment work is presently underway Brighton, a suburb of Rochester. The v. Frederick R. Reissig, board mission veloper, is assigned to the field. Organiza- is scheduled for Feb. 3.

On Feb. 1, work will begin in Horseheads, Y., under Board Missionary Dale Soder- g, and in Brentwood, Long Island, on e 1.

Albany Churches Mobilize For LWR Hungarian Relief

By CLAYTON G. VAN DEUSEN

ALBANY—The plight of Hungarian refugees was uppermost in the minds of Albany congregations as the local Federation of Churches organized a city-wide drive for clothing to be shipped to Hungary through Lutheran World Relief.

Goal was 25,000 pounds, filling one boxcar. Co-operating were all Protestant, Episcopalian, and Eastern Orthodox churches in the Albany area.

A Protestant service of intercession for the people of Hungary was held Jan. 6 at First Presbyterian Church. The Rev. John de Papp, Hungarian-born pastor of St. Paul's (ULC) Church, Rhinebeck, offered prayers in Hungarian and spoke briefly in English.

Sector Plan Shows Results In Eastern Conference Area

RESULTS of the sector plan for stewardship were tabulated in the Eastern Conference as congregations reported significant increases in pledges. Atonement Church,

NEW YORK . . .

Oneonta, said the congregation had increased its pledges by 50 per cent. St. John's Church reported a 35 per cent increase in its budget.

Financial results were secondary, however, to the small percentage of refusals encountered among those asked to serve, and to the personal inspiration and congregational stimulus of the program toward more consecrated participation in the life of the church.

SYNOD-WIDE convocations on worship reached Eastern Conference on Jan. 21. St. John's, Albany, was the host to pastors attending. Synod President Frederick R. Knubel spoke on "How I Have Seen Our Pastors Conduct Services." Dr. Henry E. Horn, chairman of the synod's committee on worship, discussed "The Pastor as Leader of Worship," and "The Pastor and the Music of the Church."

The pre-Lenten retreat will feature President Harry F. Baughman of Gettysburg Seminary as preacher and lecturer, Feb. 27.

PERFORMANCE of a hysterectomy was witnessed by pastors of New York State's Capital District, on the closed-circuit television of the Albany Hospital. A panel discussion by hospital personnel dealt with all aspects of the operation. Purpose of the event was to increase co-operation between clergymen and physicians.

Dayton Van Deusen Joins NLC Division of Welfare

NEW YORK—The Rev. Dayton G. Van Deusen of Omaha, Neb., has been named assistant secretary for chaplaincy services in the Division of Welfare of the National Lutheran Council.

Mr. Van Deusen, who for the past two years has served as chaplain for Nebraska Lutheran Social Service, will have his office in Chicago. He will spend a brief period of orientation in Washington, D. C., which is headquarters for the NLC's chaplaincy services.

Chaplain Dayton G. Van Deusen
Stepping into NLC job in Chicago

Announcement of Pastor Van Deusen's election for a four-year term was made by Dr. Henry J. Whiting, executive secretary of the NLC's Welfare Division. Mr. Van Deusen will assist in supervising and developing a program of spiritual ministry to men and women in Veterans Administration hospitals and other federal institutions.

During the past year, according to Dr. Whiting, the 176 VA hospitals were covered either by a full-time resident or part-time Lutheran chaplain or contact pastor. At the close of the year there were 60 Lutheran VA chaplains (40 from the NLC and 20 from the Lutheran Church — Missouri Synod) and 116 contact pastors.

Mr. Van Deusen will also help prepare studies of, and provide consultation services for, Lutheran health and welfare agencies and institutions in the interest of maintaining adequate programs of Lutheran chaplaincy services in public and private institutions. In co-operation with offices or boards of the NLC's participating bodies, he

ist in the development of programs of ical training in pastoral care for chap- s.

The 42-year-old native of Churchtown, Y., was graduated from Hartwick Col- e and Hartwick Seminary and received master's degree from Union Theological minary in New York. He has served rishes in Minden and Center Brunswick, th in New York, and was an army chap- n.

He is a brother of Dr. Robert E. Van usen, secretary of the Washington (D. C.) ce of the National Lutheran Council's vision of Public Relations.

ARYLAND

altimore Church Blueprint 'ins Recognition at Exhibit

By LLOYD M. KELLER

BALTIMORE — Architects' plans for St. il's Church to be built on Liberty Road n recognition at a competition organized the local chapter of the American Insti- e of Architecture. The plan, by Gaudreau Gaudreau, a Baltimore firm, was singled by three out-of-state architects as the ieprint for a church worthy of being ex- ited at Baltimore Art Museum. The ex- it included the best in designs for public ildings of all types.

Three ministerial sons of St. Paul's will ticipate in the cornerstone laying for the $300,000 building on Jan. 27. They are the Rev. Donald R. Poole, pastor of Our Savior Church, Albany, Ga.; the Rev. Harry M. Young, pastor of Redeemer Church, Maywood, N. J.; and Dr. John E. Graefe of the University of Baltimore. Dr. Hugo W. Schroeder, pastor of St. Paul's, said that five sons of the congregation have gone into the pastorate during his ministry in the parish.

The former associate director of the Baltimore Lutheran Inner Mission Society, L. David Bollinger, will be installed as pastor of Third Church by Synod President J. Frank Fife, Jan. 27 . . . The former institutional chaplain of the Inner Mission Society, Dr. James Oosterling, will be installed as visitation pastor of the Second Church by the Rev. Carroll S. Klug, Jan. 27.

THE REV. WALTER KLOETZLI, JR., NLC secretary of urban church planning, met with the synod central committee on survey and church planning to complete plans for study of an East Baltimore area which includes eight ULC and ALC parishes. The study will be completed in the next six months under the direction of Pastor E. H. Schalkhauser.

The synodical committee on multiple parishes, consisting of three pastors and three laymen, recently appointed by the executive committee, met at the Synod House Jan. 14 to study problems connected with multiple parishes in the synod.

A FOLLOW-UP MEETING of evangelism

Blueprint for $300,000 church planned by St. Paul's congregation in Baltimore
Contemporary design won recognition from jury of American Institute of Architecture

Impact of Evangelism Mission Felt in Reduction of Crime Rate

THE LUTHERAN EVANGELISM MISSION in Baltimore was a contributing factor to a decrease in crime committed in the city since Sept. 1, according to Police Commissioner James M. Hepbron.

The Baltimore police commissioner discussed the improved situation of public safety at a public gathering. He attributed it to an enlargement of the police force and a speed-up of court action against offenders, but added: "Another factor in the achievement of this record of reduced crime in the past months was the impact of the wide publicity received by the Lutheran evangelism mission and of the revitalized church life, the special mission programs of public and congregational services and neighborhood visitations throughout the city."

MARYLAND . . .

committees of the Baltimore area was held at Holy Comforter Church, Jan. 14, to discuss the ongoing program of evangelism in local parishes following the Baltimore area evangelism mission.

FAITH congregation (John L. Strube, Jr., pastor), Salisbury, has purchased the Wicomico Children's Home, a three-acre property, for the new church location.

Heifer Project Presents Record of 1956 Donations

By WILSON P. ARD

HAGERSTOWN—Heifer Project, Inc., of New Windsor, Md., originated by Brethren Service, last year shipped livestock including 880 head of cattle and 72,600 chickens to 23 countries. Contributors in Canada, Germany, Mexico, Panama, and the United States donated the funds or livestock.

Most controversial shipment of the year was a gift of 55 dairy cattle to the Soviet Union. The herd was donated by church and farm people in the United States who felt that the gift might aid in develop better relationship between the peopl the two countries.

Evangelische Hilfswerk, relief agenc the Evangelical Church in Germany, sored the shipment of 59 milking shee refugees in Greece. From Mexico cam burros that were sent to Formosa. A of milk goats was sent to Indians livi the bayous of Louisiana.

RELATIONSHIP of Gettysburg College ULC synods is under study by a sp committee. Representing the Mary Synod are Dr. Elwood S. Falkenstein, Frederick R. Seibel, and Synod Pres J. Frank Fife.

CONGRESSMAN DEWITT S. HYDE, Luth layman of Bethesda, Md., addressed Brotherhood of St. Luke's Church, Cun land. St. Luke's raised over $50,000 i building fund in 1956 making $78,000 a able for a new church . . . "World Fa Madonnas" formed the theme for a C mas service of narration and music at E gelical Lutheran Church, Waynesboro,

A FAMILY NIGHT at home was spons by a Hagerstown church the Sunday Christmas. Families were urged to sta home and spend the evening together Dr. Frank Laubach was guest preache the Week of Prayer services in Cumber . . . A portrait of the late Dr. H. Hall Sh for many years pastor of St. Luke's Chu Cumberland, was presented to the ch by Mrs. Sharp.

GROUND has been broken for the struction of the first unit of the new C Church building.

THE EVANGELISM MISSION in the Frede area attained a total attendance for all s ices of 20,231. Lay visitors completed 1 calls, interviewed 2,250 persons.

A survey, conducted in Hagerstown in 1 showed that net income after taxes for 13,150 families of the city reached $78,951 or $6,004 of disposable income per family. United States average per family was $5, South Atlantic states average $5,039.

illicothe Congregation edicates Education Unit

By E. RUDOLPH WALBORN

COLUMBUS—Calvary Church, Chillicothe, dedicated a two-story $53,000 Christian cation building, providing the first expan- for the congregation since its church ding was constructed.

astor Melvin A. Kimble read the dedi- on, and the Rev. C. King Wynkoop, tor of Calvary when the first plans were iated, spoke. Two rooms in the building e furnished in memory of Miss Carrie rnstein, a charter member.

GRACE CHURCH, Dover, will vacate the rch building which was dedicated 65 rs ago in April and move to the Sunday ool building for services. A $300,000 temporary-style church building will be ted on the site.

9 1952 the congregation launched a re- ding program, decided to build a new rch later. It has $135,000 available for work.

IRST CHURCH, Lorain, has subscribed 1,000 toward a relocated church plant.

A DONATION at Reformation Church, edo, has provided for installation of tronic tower chimes equipment.

A SMALL ORGAN recently replaced by St. Paul's congregation at Willowdell, has been purchased by neighboring St. Paul's Church, Greenville, and installed in the parish hall.

St. Paul's, Franklin (Elmer J. Gregg, pastor), celebrated its 75th anniversary in November. Mission Superintendent Albert H. Buhl, Dr. Walden Holl, Johnstown, Pa., a former pastor, and Pastor Lawrence Rugh, London, spoke.

First English Church, Toledo (Albert Stemmerman, pastor), observed its 75th anniversary and heard President Miley, former Pastor John Schmidt, Columbus, and Pastor William E. Cox, Toledo, speak.

St. Mark's, Mansfield, celebrated its 50th anniversary with an address by Dr. Robert Kinsey, Ashland. Pastor Donald W. Muehlnickel has been pastor since September. He is a native of Buffalo, and a graduate of Southern Seminary.

Anniversaries of Ohio pastors were observed by several congregations this fall. First English Church, Crestline, recognized the 30-year pastorate of Dr. Simon A. Metzger. The 25th anniversary in the ministry of the Rev. James A. Miller was marked at North Riverdale, Dayton. Fifty years of service in the ministry of Dr. Harry W. Hanshue, Xenia, was commemorated by Grace Church, Dayton, which Dr. Hanshue served until his retirement three years ago.

ITOR and doctor give more ef- ive help to the ient if they work ether, the Rev. H. Weihl, chap- cy supervisor of Lutheran Wel- Service of thwestern Ohio, the medical staff Maumee Valley pital. Address- residents and in- s in the Toledo

Chaplain Paul H. Weihl with medical staff of Maumee Valley Hospital
Healing requires ministry to the body and to the soul

institution, Pastor Weihl spoke of the role of the chaplain in the healing process and of the tionship of his work with that of the physician. More hospital conferences are being planned.

College and Seminary Enrollments Level Off

TOTAL ENROLLMENT in Lutheran seminaries, colleges and high schools in 1956 45,404, the National Lutheran Educational Conference was told in a report by Dr. G Wickey, executive secretary of the ULC Board of Higher Education, last month. The o all attendance at all Lutheran institutions was 6.1 per cent higher than in the previous year. Lutherans accounted for 65 per cent of the student body. Seminaries reported 3,541, colleges 30,764 students.

United Lutheran seminaries enrolled 686 full-time students with 146 more taking post-graduate courses. ULC colleges, excluding the 82 students at Marion College, had a total enrollment of 9,457. Gettysburg led with 1,390 full-time students trailed by Wittenberg with 1,281 and Wa with 955. Total enrollment incr over 1955 was 5 per cent.

Largest Freshman Class in Central Seminary's history
Twenty-two men and one lady registered for first yea

Married Student Dormitory at Central Seminary
Inspection was invited on dedication day

With dormitories and classro filled to capacity already in the vious scholastic year, increased en ments, though moderate, put a emphasis on the need for larger f ties, more teachers. Business corp tions, foundations and indivi helped some schools meet fu goals. Esso Educational Founda gave $5,000 to Thiel, $2,000 to M lenberg. Du Pont announced $4 grants to Gettysburg and Muhlen as a part of a $1,000,000 program signed to maintain high quality teaching in colleges and universit

Carthage will be recipient of an ditional $15,000 from the Ford F dation. The foundation had given college a $112,700 contribution year. The additional grant was result of a re-evaluation of the sch progress by a Ford Foundation

lant: Carthage further received $4,000 securities from Joseph Johnson, a nosha, Wis., manufacturer. Wittenberg nounced that business and labor would ovide $8,700 in scholarship assistance to students. The Springfield, Ohio, school arded $68,200 in scholarships and grants- aid to 470 students this semester. Wagner ceived $4,350 in gifts from the Texas Co., so, Napier Co., and Johnson Foundation.

CENTRAL SEMINARY (Fremont, Neb.) triculated its largest freshmen class in nuary. Among them was a lady, Miss sta Dobson, who attends the school as a cial student. Married students at the minary can be accommodated in a new artment house dedicated on the campus s winter. The building contains 12 apart- nts, each with separate entrance and ating unit.

The board of directors of PHILADELPHIA MINARY approved a report by a special mmittee mapping plans for the school's one hundredth anniversary appeal. The appeal will be conducted in 1962 and 1963. Consultation with synodical officials to determine the goals for each supporting synod will come next. The board also approved recommendations for strengthening of the seminary's field work program and for appointment of a full-time director of field work.

The von Alberts at Carthage, Illinois
Church and college granted sponsorship

CARTHAGE COLLEGE, which celebrated its 87th anniversary Jan. 11, listed Mrs. Dora von Albert as a new teacher of German and assistant in its library. Mrs. von Albert with her three children, Manfred, Ingrid and Rainer, came to America in December through Lutheran Refugee Service. They were sponsored by Trinity Church, Carthage, Ill., and Dr. Stuart Baller, dean of the college. Mrs. von Albert worked for the United States Information Service in Germany.

GETTYSBURG and WAGNER COLLEGE students are conducting a campus drive for Hungarian youth. Funds will be forwarded to the World University Service.

HARTWICK COLLEGE raised faculty salaries to new minimums ranging from $3,300 for instructors to $5,000 for full professors. Goals for the raise had been set in 1955 and had been expected to be reached within three years. President Miller A. F. Ritchie expressed satisfaction over the earlier implementation of the plan. He said: "Hartwick College is determined that those entrusted with the education of America's college youth shall receive salaries comparable to this important responsibility."

WITTENBERG COLLEGE, which expects to receive more than 1,300 applications for the 600 places open to its 1957 entering class, will put into effect a "small university-type academic structure" next September, President Clarence C. Stoughton announced. The plan, he said, "calls for four separate divisions of schools, each designed to care for special needs, but all resting upon a strong liberal arts base." The four divisions include the school of arts and sciences, a school of applied arts and professional studies, a school of community education, and Hamma Divinity School.

Evangelism Mission Effects to Be Felt in Years Ahead

By RALPH I. SHOCKEY

TRENTON—Reports and statistics on the evangelism missions make "thrilling reading," according to Synod President Edwin H. Knudten, but they don't tell the whole story. Dr. Knudten reviewed the value of the 1956 evangelism mission for the New Jersey Synod. He predicted that the stimulating effects of the mission upon the membership of the synod would be felt in years ahead.

According to the average size of a synodical congregation in New Jersey, the increase in membership due to the mission was equivalent to 13 new congregations—a total of 2,671 persons uniting with Lutheran congregations. Four thousand laymen made 6,629 calls during the mission week.

Regional Director Walter E. Bock said the small number of infants presented for baptism (309) as a result of the mission indicated that pastors had been diligent in convincing parents to present children for baptism at an early stage.

Church school enrollment was increased by 686. The largest gain was obtained in the New Brunswick area.

Largest synodical area participating in the mission was North Jersey with 43 gregations including several Augus churches.

Contributions, totaling $29,178, cov the expenses and made $9,730 available the mission work of the ULC.

Over 56,000 were in attendance, wit average attendance of 88 per congreg each evening. The confirmed membe of the participating churches exceeds 50

SYNODICAL congregations will partic in a vacation church school institute part of the ULC Board of Parish Educa program for 1957. The institute is sched in Trenton on April 5.

THE REV. CHARLES J. REINBRECHT, missionary on furlough from China, to work among the Chinese, at a service in Reformation Church, Long Bra Dec. 13.

TRENTON State Teachers College h Lutheran Student Association of 25 m bers which holds bimonthly meetings u the guidance of the Rev. C. Wilfred S of Trenton, and Dr. Blanche Graham, ulty advisor.

"It helps to keep the life and wor the church before us," said Barbar

LSA meeting at Trenton State Teachers College with Pastor Steffy and (to his left) Dr. Gre

n, president of the group, as she ex-ed its value to the college students. Miss s is a member of Calvary Church, ford.

ENRY WAITZ, JR., member of St. Mark's ch, Elizabeth, was elected president of oard of trustees of the Lutheran Wel- Association of New Jersey at a meeting enton, Dec. 12. Mr. Waitz is the first an to become president of the newly ed state-wide welfare association. The er association had been served by only layman during the 50-year history of rganization.

ther officers include the Rev. George T. r, Palmyra, secretary, and Carl R. ing, Clifton, treasurer.

. Clarence E. Krumbholz, pastor of St. 's Church, Dunellen, had been elected president. The former NLC Division elfare executive secretary died Dec. 25.

HE FIRST major synodical events for 1957 scheduled to take place at various s throughout the synod when pastors l outlines of the stewardship sector Addresses were to be given by the Harry E. Smyser, Jr., Folcroft, Pa., at e Church, Somers Point, Jan. 14; the Theodore L. Fischer, Philadelphia, at ohn's Church, Westville, Jan. 15; the Elwood W. Reitz, Sellersville, Pa., at el Church, Trenton, Jan. 16; and the Henry B. Luffberry, Philadelphia, at ohn's Church, Rutherford, Jan. 17.

ester A. Myrom, LLM associate di-r, outlined the program for the syn-l group in co-operation with the local man, the Rev. C. Wilfred Steffy, ton.

NEW ORGANIST at St. Paul's Church, Tea-, is Stanley Yoder, Wittenberg College Chicago Seminary graduate who is ing music at Union Seminary, New K. St. Paul's new organist and choir-ter is a native of Michigan and son of Henry Yoder, campus pastor at the versity of Michigan.

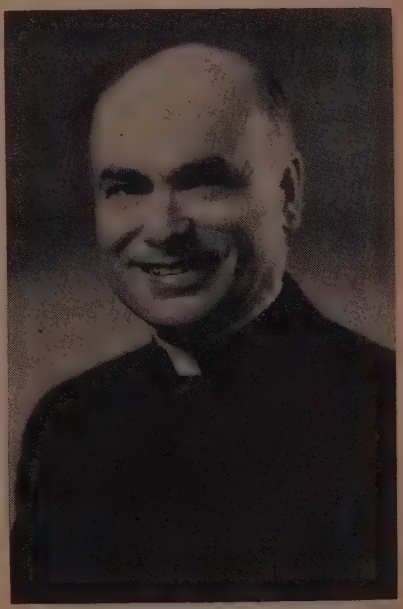
six-week leadership training school for Camden area will be held in Trinity rch, Woodbury, Jan. 21-Feb. 25.

PENNSYLVANIA

Pastor John Bishop Named Director of Camp Nawakwa

By JEANNE W. WEBER

GETTYSBURG—The Rev. John S. Bishop, pastor of Salem Church, Oberlin, will assume the directorship of Camp Nawakwa, leadership training camp near Arendtsville, according to an announcement by the camp's board of directors in December.



Pastor John S. Bishop
New director for Camp Nawakwa

Pastor Bishop, who succeeds Dr. Reginald W. Deitz of Gettysburg Seminary, will combine his new duties with those of assistant pastor of St. James' Church, Gettysburg. A graduate of Gettysburg College and Seminary, Pastor Bishop has been associated with Nawakwa almost since its beginning. He was a ground crewman during his student days, later a counselor, teacher, and associate director for the junior and senior boys'

PA.: GETTYSBURG . . .

camps. He was also connected with St. James' as church school teacher and assistant advisor for youth work during his student years in Gettysburg.

Tribute for outstanding service as Nawakwa's director was paid to Dr. Deitz by the camp board. During his term as head of the camp, extensive building programs were completed and its enrollment facilities doubled.

EVANGELISM looms large again on conference calendars as Conference Evangelism Chairman L. J. Karschner announced that West Penn had been selected as "pilot ect" for on-going evangelism. Pastors gregational chairmen, and the confe committee were called to First Ch Chambersburg, on Jan. 15 to discuss pr proposed by the conference committe

Among them are community rel censuses and follow-up programs in co gations which have already cond censuses within the past few years.

Latest statistics show that 54 out conference congregations taking part i missions now have year-around evang committees. Thirty-eight congregation ported "good, lasting results" from the sion.

OVER TWO HUNDRED Luther Leaguers vened Dec. 2 in Arendtsville for a co ence rally. Heading the agenda were for a county clothing drive for Hung Relief. The drive was to be conduct co-operation with the Adams Cha Youth Council.

THE ADAMS COUNTY Lutheran Cho outgrowth of the rally choirs used d the evangelism mission, presented its concert Dec. 30 in the Church of the Al Presence at Gettysburg Seminary. Di is L. Robert Snyder, Littlestown, wh rected the mission choir.

The choir has a membership of 65 resenting 14 county churches. Governi a board of directors composed of one resentative from each participating co gation, the choir plans concerts at chu and synodical meetings in the area.

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Board of Directors Elect Offic

For Hazleton Home for the Ag

By CALVIN E. HUMBERT

WILKES-BARRE—The board of dir of the recently opened home for the in Hazleton elected its officers for 195 month. Applications for admission t home have begun to arrive and mu processed. The first guest was admitt November, one week after the formal ing of the home.

esident for 1957 is John Walters, Christ rch, Hazleton. Other officers are How- Lohrke (Christ Church, Conyngham), H. Clay Bergstresser, pastor of Trinity ch, Hazleton; the Rev. George R. her, Jr., pastor of Holy Trinity Church, ston; and C. G. Baker (Christ Church, eton). Matron is Mrs. Margaret ing.

OURTEEN CHURCHES of the Carbon nty area will conduct an evangelism ion from Feb. 24 to March 1. Last the Wilkes-Barre Conference was ned by the mission. Pastor Mark A. nnor of Trinity Church, Lehighton, is rman of the Carbon County mission.

. MARK'S CHURCH, Scranton, completed 5,000 improvement project . . . St. 's, Shavertown, won an honorable men- in the Back Mountain area for an out- Christmas display . . . The executive mittee of the Women's Missionary So- of the Wilkes-Barre Conference will at St. John's, Wilkes-Barre, Jan. 24.

ds for York Old Folks' Home ceed Half Million Dollar Mark

By PAUL LEVI FOULK

ORK—The fund drive for the York Con- ce home for the aged has yielded ,000 in cash so far. In addition to this sum, a $90,000 gift from the late Mrs. A. B. Shatto is available for the project.

The home will cost $700,000 and house 60 guests. Work on the project is scheduled to begin this year.

TWO BOXCARS with 44,900 pounds of clothing were collected by Lutherans of the conference for European relief in the semi-annual clothing drive, sponsored by the Lutheran Ministerial Association of York county. Chairman Samuel Frank was assisted by Pastors Howard D. Walker, Paul E. Carl, Henry R. Spangler, and Charles Delaney.

Wolf Church, Thomasville, is erecting a $25,000 parsonage for the Rev. Franklin E. Patschke. New Bridgeville, Chanceford parish, has approved the erection of an $18,000 parsonage.

ienced Lutheran Organist desires ion in Philadelphia area. Available ediately. Write Box 710, THE HERAN.

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ecretary for evangelical missionary or- zation with headquarters in Los An- s. Also openings for steno-typists. d pay. Permanent. Pleasant. Give resume and photo in first letter. Write rew Evangelization Society, P.O. Box Los Angeles 53, California.

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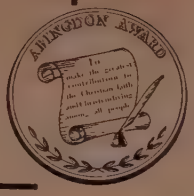

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ABINGDON PRESS

John's Church, Fargo, dicates New Sanctuary

By RALPH C. SANDGREN

LLINGS, MONT.—Dedication of the new ohn's Church, Fargo, N. D., took place 16. The building seats 180 with an low space for 60 and room for 24 in hoir.

tal cost including furnishings was ,000. An electronic organ was donated e family of Dr. Joel Swanson.

eaker at the dedication was the Rev. d Zaudtke, pastor of St. Mark's Church, n, and president of the Northwest d Western Conference. Attendance at ation services was 470.

STOR JOHN SHANNON was re-elected for ond full term on the board of directors he Lutheran Welfare Association of tana at a meeting on Jan. 4.

scussion centered around the proposal e board of directors to institute a fee for casework services connected with tions. The meeting approved the pro- . Lutheran Welfare of Montana is the adoption agency in the state consider- uch a system.

E REV. A. P. LEE, retired Northwest d pastor, is serving as interim pastor at ed Church, Butte, Montana. The parish formerly served by Pastor Robert Fel- of Redeemer Church, Livingston.

ANONYMOUS GIFT of $500 has swelled reasury of the new Messiah mission, gs. The mission started services Sept. Ralph C. Sandgren is the developer.

tor Belgum to Become liare Society Executive

E REV. JOSEPH A. BELGUM will become utive director of the Lutheran Welfare y of North Dakota on Feb. 1. Pres- he is rector of the Lutheran Medical r in Brooklyn, N. Y., which was re- y created by the merger of the Nor-

The book to read in 1957 is "GOD AND MAN" by Valdis Mezezers, Lic. Theol., a Lutheran pastor. At your bookseller's or Vantage Press, Inc., 120 W. 31 St., N. Y. 1.

Position available as Director of Youth Activities. Excellent physical facilities in a congregation of 700 members. Full time position. Salary commensurate with training and ability. First Lutheran Church, 606 State St., Albany, N. Y.

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Jan. 27-Feb. 1	Reading, Pa.
	Greater Pittsburgh, Pa.
	Jacksonville, N. C.
	Detroit, Mich.
	Kenosha, Wis.
Feb. 3-8	Hastings, Nebr.

MONTANA-NORTH DAKOTA . . .

wegian Lutheran Deaconesses' Hom the (German) Lutheran Hospital of hattan. During his six years in h work, he was also executive director Lutheran Community Service, a subs of the hospital.

Pastor Belgum, a native of Minnes a former director of the Lutheran Mission Society of Brooklyn and th theran Children's Bureau which was ganized to become the Lutheran Services of Greater New York. After uating from the University of Min and Lutheran Theological Seminary Paul he served Zion (ELC) Church, B lyn, N. Y., for three years before goin social work.

—CHANGES OF PASTORATI

PENNSYLVANIA MINISTERIUM

ZIEGENFUS, JAMES E. From St. Church, Gordon. To Northwest lehem, Board of American Missions

PITTSBURGH

BAKER, CHARLES W., JR. From First Ch Duquesne. Retirement.

COCHRAN, EDWIN T., JR. From Rin parish. To Rose Crest Church, T Creek.

DANIELS, CLARENCE B. From St. Church, Drake's Mills. To Trinity Ch Ingomar.

FRY, G. ARTHUR. From St. Luke's Ch Pittsburgh. Retirement.

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By HAZEL SEVERSON McCARTNEY

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The quiet young housemaid, Yoshiko San, who is much more than a household helper, serves as the central figure which binds the other stories into a unity. The reader will feel the courage of the destitute who maintain their standards of dignity through every hardship; the gentle-mannered, inwardly disciplined members of the nobility with an intrinsic sense of noblesse oblige; the truly sacrificial self-giving of the Christian community. Seldom is an outsider, a foreigner, so able to reveal the heart of another race.

The book is a tribute to the many Japanese women Mrs. McCartney knew, the ancient and beautiful culture which produced them and their quiet spiritual achievements which few see. The reader will find in their unpretentious everyday living much to amuse, much to delight, and much to awe and inspire.

The Author: Hazel McCartney was a missionary and the wife of a missionary at the Lutheran schools for boys and girls at Kyushu. She has written widely for United Lutheran publications.

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HARPER & BROTHERS, N. Y. 16

IN CONCLUSION

PEOPLE AT THE Chicago television studio had to make a hard decision regarding their ban on the Luther film. Whichever way they decided, there would be a big fuss.

Most of us are old enough to remember the McCarthy era, when half the people in the U.S. were keeping their heads under their pillows for fear someone might accuse them of something "controversial." We should be able to sympathize with a TV station owned by a big newspaper, which is much more dangerously exposed than ordinary citizens if it deals with something so explosive as religious controversy.

The Luther film gives very unfavorable information about the Roman Catholic Church of the 16th century. It doesn't go into notorious private scandals of the papacy of that period. But it gives plain facts about selling indulgences and some of the Pope's business affairs.

These facts are well known to students of history, but are not known to a majority of American Roman Catholics. It would be shocking to many of them to be told the truth about their church as it was in Luther's time.

WHEN THE Luther film was being shown in theaters, Roman Catholic publications throughout the country attempted a heavy counterattack to try to discredit the picture. At one large Roman Catholic seminary the film was shown privately so priests could be trained in how to explain it to people who asked about it.

It's moderately easy to keep most Roman Catholics out of theaters when something the church doesn't like is shown. But TV comes into the living room. If one station telecast the film, others might follow. Faithful Roman Catholics be seriously disturbed.

In my opinion, the truth is alw best defense. Children perhaps sometimes be protected by some censorship, but not adults. Let Catholics know what their church the 16th century, and let them whether times have changed.

But the Roman Catholic Churc not trust people to think for them It defines rigidly what its people believe, condemns books which dangerous ideas, sternly warns its to avoid movies it considers indec

Since censorship of many kin long been the official strategy of t man Catholic Church, it is not sur that *Luther* was kept out of Chicag television station played safe, wh normal procedure for a highly capi medium of communication.

THE FACT that the Luther film p information unfavorable to the R Catholic Church is the negative s the situation. There is a positive the fact that the film presents Luthe attractively.

Catholics have no fair grounds f jecting to this. Their church gets va TV time for Bishop Sheen and who put their church in the best p light. Protestants can't compete in sponsors an equal market for our l personalities because we are cut u so many fractions. Some Protestant like to see Billy Graham, and Bishop Oxnam, but there's no churc whom a large majority of Protestan eager to see.

Unless it's Luther. He is no dou one star performer who has prac unanimous Protestant approval. U tunately he is not available for a TV tract this year. —ELSON R

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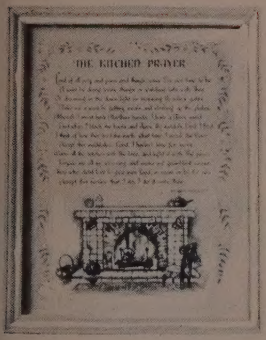
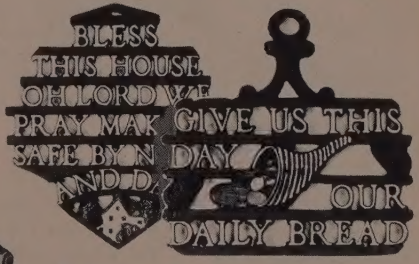
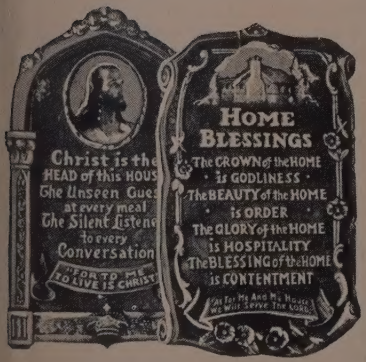


Kitchen Prayer

Beautifully-designed famous "Kitchen Prayer" framed for kitchen usefulness in a washable white frame, under crystal clear glass. 6″ x 8″. Boxed.
(NMC6R) $1.00; $11.00 a dozen





Trivets

Colorfully-decorated trivets of black metal.
(NM2121) ***Bless This House*** **6¼″ x 7¼″ $1.00**
(NM2123) ***Give Us This Day*** **6″ x 6″ $1.00**

Rustic Art Wood Plaques

Walnut-finished plaques with favorite hand-painted texts in bold relief. Made of plastic wood materials. Size 6¼ x 10½ inches.
(NMW1900) ***"Christ Is the Head of This House"*** **..... $2.00**
(NMW1934) ***Home Blessing*** **..... $2.00**

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